

Gay Community News

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AUGUST 25, 1979



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& Deaf Lesbians**

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Commissioner
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GayCommunityNews

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Letter Sent to Commissioner Congresspeople Urge 'Administrative Action' by INS

Compiled By
Dan Daniel

WASHINGTON, DC — The Gay Rights National Lobby (GRNL) announced on Aug. 15 that ten members of Congress have "joined the battle to reverse the Immigration and Naturalization Service's (INS) discriminatory policy towards gay people." The action followed letters sent by GRNL and the National Gay Task Force (NGTF). The congresspersons were also urged to take a

stand on the issue by Congressperson Ted Weiss (D-NY), one of the chief sponsors of federal gay civil rights legislation (HR 2074). The ten members of Congress have sent a letter to outgoing INS Commissioner Leonel Castillo stating:

The INS policy can and should be changed administratively. The INS has, in a previous case, changed its regulations in view of changing facts and attitudes. After federal courts ruled in 1930 and 1934 that fornication and adultery were grounds for exclusion under the "moral turpitude" provision of the act, the INS removed both these categories as grounds for exclusion or deportation, presumably in view of changing public attitudes. In the case of homosexuality, not only public attitudes, but professional opinions and definitions have changed. Surely administrative action is warranted.

The congresspersons who joined in signing the letter to Castillo are Ted Weiss, John Burton, Fred Richmond, James Weaver, S. William Green, Fortney Pete Stark, Parren Mitchell, Ronald Dellums, Paul McCloskey, and Mickey Leland. In addition, Congressperson Julian Dixon sent a

separate letter to Castillo which also urged a reversal of anti-gay INS policy.

Steve Endean, Executive Director of GRNL, said in a press release, "This demonstrates that members of Congress can have a great impact aside from the passage of legislation. Because there is a gay rights lobby on the Hill that has established effective communication with various Congress-

sional offices and because the Gay Rights National Lobby has a close working relationship with the National Gay Task Force, which is dealing with the immigration matter administratively, effective action has been taken which should help end the ridiculous policy of excluding gays from entry into this country."

Charles F. Brydon, Co-Executive Director



Lucia Valeska, NGTF Co-Executive Director



Charles F. Brydon, NGTF Co-Executive Director

INS Commissioner Orders a Halt New U.S. Policy Allows Gay Foreigners to Visit

By Lew Lasher

SAN FRANCISCO, CA — The United States Immigration and Naturalization Service (INS) announced Aug. 13 that it will no longer attempt to exclude foreigners from this country on the basis of their sexual orientation. Although the new policy directive was phrased as to appear temporary, it will probably mark the end of harassment of foreign visitors suspected by INS of being gay.

The directive, issued by INS Commissioner Leonel Castillo, came as a direct result of litigation brought by gay foreigners whom INS officers stopped at San Francisco International Airport on two separate occasions this summer. The first of these challenges, brought by British citizen Carl Hill (see *GCN* Vol. 6, No. 48) resulted in the Aug. 1 decision by the U.S. Public Health Service (PHS) no longer to cooperate (see *GCN* Vol. 7, No. 5). The second case, involving two Mexican citizens, Miguel Eduardo Roman Martinez and Arturo Javier Cruz Garcia (see *GCN* Vol. 7, No. 5) challenged the authority of INS to proceed without the requirement of PHS psychiatric examinations. The policy directive came just one day before the second case was scheduled for a hearing in immigration court.

In 1952, Congress provided that homosexuals be excluded from the U.S. as persons "afflicted with psychopathic personality." The law further provided that PHS psychiatrists examine entering foreigners to determine whether they were homosexual. On Aug. 1, however, U.S. Surgeon General Julius Richmond announced that PHS would no longer participate in this procedure, leaving two unresolved legal issues: whether PHS could, in fact, refuse to

examine foreigners to "diagnose" homosexuality, and whether INS could deport gay foreigners without a "certification" from PHS.

Because of these unresolved issues, Castillo's directive orders INS to cease attempts to deport entering gay foreigners until such time as Congress resolves these issues. In the meantime, gay people can technically be placed in a temporary or "deferred examination" status rather than being legally admitted to this country. However, if Congress fails to pass a new law to enable INS to turn away gay visitors, it is as though the 1952 law were not on the books. Gay foreigners can enter and leave the U.S. without affecting their chances to visit the country in the future. Until the Aug. 13 directive, if a gay foreigner were excluded from the U.S. she or he would be denied permission to enter the country for a period of one year.

According to Don Knutson, Executive Director of Gay Rights Advocates (GRA), the non-profit San Francisco law firm which pursued both cases, it is unlikely now that Congress will either repeal the 1952 law restricting gay foreigners from entering the U.S. or strengthen it to provide for a way to enforce it. "Without an enforcement mechanism," said Knutson, "the law is, in effect, dead."

However, besides the possibility that Congress may pass a new law, there are two ways in which gay visitors may again face difficulties at U.S. borders. One is that either INS or PHS could reverse their recent policy decisions. It would be unlikely that PHS would decide to resume making certifications of homosexuality as PHS psychiatrists do not consider

homosexuality a disease (see *GCN* Vol. 7, No. 5). According to Knutson, it is also unlikely that INS would reverse its policy, even though Castillo has announced that he plans to resign in October.

The second possible difficulty is that INS could conceivably advise foreigners not to try to enter the U.S. Such advice would be, at best, misleading, but most foreigners are unaware of their rights in the U.S., and INS does not always inform foreign visitors of their rights. On the contrary, INS officers persuaded Martinez and Garcia that it was in their best interest not to attempt to enter the country and detained them under armed guard for almost 12 hours without allowing them to speak even to a lawyer. GRA plans to protest these actions to INS, as there is no other procedure available to stop INS officers from abusing their discretionary powers.

The San Francisco district director of INS, interviewed in the *San Francisco Chronicle* on Aug. 14 gave a very ambiguous explanation of future INS policy. He promised that "no one will be told he has to go back on the next plane to where he came from," adding, "but suspected homosexuals will still be told they have the choice of withdrawing their applications for admission to this country and returning home if they wish."

Of course, a homophobic INS officer could harass a gay foreigner with or without a specific legal basis. The result of policy changes made this summer is that there is no legal basis for such harassment. INS now has no legal powers, however, to keep out a gay foreigner who wishes to visit this country.

first in terms of making police accountable [for their actions] . . . but the only reason that they paid any attention to us is that the entire gay community united to place tremendous pressure on them . . ."

In addition to the testimony against Marr given by bar patrons, rebuttal testimony was offered by a fellow officer, Officer Gin, who told the jury that, following the violence, he had seen Marr feel around to Levine and vow, "I'm going to get you, bitch." Marr has consistently denied having said this.

"If this city were anti-gay, this case would have been a perfect case for [San Franciscans] to prove it . . ." asserted Stephen Bley, attorney for the defendants, Marr and Kevin Guerin, a civilian who was among the small mob of men who converged upon the predominantly lesbian bar that Friday night.

Marr had been charged with two counts of battery and one count of disturbing the peace; the jury acquitted him of the second count of battery. However, according to Steel, ". . . it doesn't do a defense attorney much good to get a client off on only one [of more than one] count of battery." The sentencing of Marr is scheduled for August 30.

"We hope that the numerous other complaints that have been made against him will be taken into consideration," said Steel. He was referring to the seven complaints which he contends were made against Marr in the fifteen months immediately preceding the incident at Peg's Place.

Attorney Bley was unmoved by this statistic. "It is not unnatural for an officer to have a lot of complaints made against him. . . . I've been representing police for years and they frequently have complaints against them because people don't like to be arrested. A mere phone call constitutes a complaint."

Asked to predict an outcome for Marr, his attorney confidently speculated that the sentence would be ". . . minimal, since his offense is a misdemeanor and he has no criminal record . . ."

Guerin Not Guilty of Battery

The jury found Guerin guilty of disturbing the peace only and fined him \$200, the maximum penalty for that offense. He was acquitted of the charge that he had walloped Levine with a pool cue in coming to the aid of the third man involved in the violence, off-duty police officer Michael Kelly.

Bley told *GCN* that Guerin could not be convicted of the battery because this charge was based on the testimony of only one witness: Levine, the victim of the alleged assault.

Asked why none of the women present could support her testimony, Levine contended that "it happened so fast — in about one tenth of a second — that all I had time to do was glance around and that was it: wham."

Levine went on to say that she regretted that she had not brought more physicians to the stand to testify on her behalf. "They could have presented enough evidence that the jury would have found Guerin guilty," asserted Levine. "I was hospitalized for five days [following the incident] . . . I was told by doctors that my head would hurt for only two weeks; six weeks later it still hurt and one day I lost all my coordination. . . . When I returned to the doctor, I was told that I had 'post-concussion syndrome,' part of my brain had been damaged . . . the doctors said that that kind of injury could not have been inflicted by a fist, [but rather] by some blunt instrument . . ."

Kelly Not Prosecuted

Officer Kelly was spared the ordeal of standing trial by District Attorney Joseph Freitas, who claimed last April that "conflicting testimony" prevented his office from filing charges of criminal assault against Kelly. However, in Steel's opinion, that "conflicting testimony" consisted of Kelly's own denial of the charge. Kelly (estimated to weigh about 200 pounds), contended that he had used only necessary restraint on Erlinda Symaco, who stands about five feet, two inches tall, weighs about 140 pounds and is partially disabled by a back condition. Numerous witnesses had come forward at that time to state that they had watched Kelly tackle Symaco and pin her on the floor in a strangle-hold until investigating officers arrived to pry him loose. She was hospitalized for the next three weeks, has been in severe pain and has worn a neck brace since the incident, and will probably have to return to this hospital for a spinal operation.

Steel believes that the D.A., in prosecuting only one of the two officers involved, was attempting a compromise between the outraged gay community's demand for justice and the Police Department's expectation of continued officer impunity. "I don't think that his not prosecuting Kelly had

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News Notes

quote of the week

"We have a rich lexicon to describe unjust punishments meted out to innocent victims — judicial lynchings by a kangaroo court being a succinct and picturesque way of describing that sort of legal crime. Revealingly, we have no comparable words to describe the inverse aberration of justice, such as occurred in the White affair. 'Getting away with murder' is the closest we can come to it. This is not inaccurate, but is inadequate since it neglects to suggest how the judicial crime in question was perpetrated.

—Thomas Szasz, contributing editor of *Inquiry* magazine and author of numerous books on psychiatry and the law. This quotation is excerpted from "How Dan White Got Away With Murder and how American psychiatry helped him do it," in *Inquiry* magazine, Aug. 6 & 20, 1979.

closet space needs interns

CAMBRIDGE, MA — Joe Martin and Muffy Wheeler, co-hosts of Closet Space, a lesbian/gay radio program aired weekly on WCAS-AM, are seeking interns to assist in the production of the program. The internship will provide the opportunity to learn radio engineering, production, broadcast journalism and announcing.

Interested persons should send letters of introduction and/or resumes to Closet Space, WCAS, 380 Green St., Cambridge, MA 02139.

ngtf withdraws support for study

NEW YORK, NY — Charles F. Brydon and Lucia Valeska, Co-Executive Directors of the National Gay Task Force (NGTF), have issued the following statement regarding a research project on gay parents and their children being conducted by Renee Epstein: "Because of complaints received from participants about the interviewing process, NGTF has withdrawn its cooperation with Ms. Epstein's research project, which was originally endorsed in the NGTF Action Report. NGTF no longer encourages members of the lesbian and gay community to participate, and we regret any discomfort which participants may have experienced during the course of these interview."

NGTF Media Director Ginny Vida explained that many participants in Epstein's study experienced difficulty with the line of questioning used in the interviewing process and with Epstein's consciousness with regard to gay parents and their children.

body found near the fenway

BOSTON, MA — Boston Police are investigating the death of an unknown white male whose partially decomposed body was recovered from the Muddy River (near Charlesgate East) on August 10. A passerby noticed the man's body protruding from the water at about 9 p.m. and Boston and Metropolitan police divers were called to the scene.

Captain James M. McDonald, commander of the Boston Police District Four, told GCN that he believes the body "had been in the water for quite some time." There was no identification on the man, and police have not yet determined the cause of death.

register to vote

BOSTON, MA — September 5 is the last day to register to vote in the City of Boston's preliminary election to be held on Sept. 25. Registration takes place daily at the main City Hall in Government Center, and at local Little City Halls. For information about registration, call (617) 725-4300.

transsexual officer returns

BRIDGEPORT, CT — Mary Collins, a 13-year veteran of the police force, plans to return to duty later this month after a June 13 sex change operation. The former Chester Collins spent most of her years in the police force patrol division and will most likely be assigned a position in the central records division when she returns to duty.

"Officer Collins," said Police Supt. Joseph Walsh, "has been an excellent police officer and he (sic) is entitled to return to duty if he (sic) wishes."

Collins said, "I feel I will be capable of serving as a police officer and I see no reason why I cannot go back on the job . . . I have to expect some flak . . . I am not ashamed of what I have done."

ginsberg in french

PARIS, FRANCE — Allen Ginsberg's lengthy *Gay Sunshine* interview, dealing with the poet's sexuality and his views on sexual politics, has been translated into French and has just been published in a collection of Ginsberg Interviews. The original interview, conducted by Allen Young in 1972, is available in English in a chapbook published by Grey Fox Press and in Volume One of the *Gay Sunshine Interviews* anthology. The French translation, by Alain Jaubert and Susan Sacks, appears in their Ginsberg anthology, entitled *Om*, published in Paris by Editions du Seuil, 27, rue Jacob, Paris 6.

gay voters register

BOSTON, MA — Registration of gay voters will take place in front of Buddies, 733 Boylston St., from 8 p.m.-1 a.m. on Friday, Aug. 24. The registration is sponsored by Buddies and Irwin & Co.

The last such registration, on Friday, Aug. 10, scored a record 103 new registrants, the highest number recorded for a single gay registration event.

For additional details, call Mead Irwin, Director, Gay Community Information Center, at (617) 742-8736, or Jack Rubin, manager of Buddies, at (617) 262-2480.

gay freedom train whistle-stops

HOUSTON, TX — The National Transportation Office for the Oct. 14 March on Washington for Lesbian and Gay Rights has announced that Rev. Troy Perry, founder of the Universal Fellowship of Metropolitan Community Churches (MCC), and feminist comedienne Robin Tyler will headline a whistle-stop tour aboard Amtrak's Gay Freedom Train to the March on Washington. The train will stop for rallies at the train stations in Oakland and San Francisco (CA), Ogden (UT), Reno (NV), Cheyenne (WY), Denver (CO), Lincoln and Omaha (NE), Chicago (IL), Pittsburgh, Harrisburg, and Philadelphia (PA), and Wilmington (DE). Joining Perry and Tyler will be gay activist Morris Kight, San Francisco MCC pastor Jim Dykes, and all of the passengers on board the Freedom Train. Local MCC groups along the route of the train will help sponsor the rallies.

For additional information about the Freedom Train or about other means of transportation to the March on Washington, call the toll-free number of the National Transportation Information Center 24 hours a day: (800) 528-7382.

lesbian novel refused

NEW MILFORD, CT — LithoCrafters Printers has refused to print *Love is Where You Find It*, a new novel by lesbian author Paula Christlan. LithoCrafters printed two lesbian novels by Christian in 1978, but refused to bid on production of her new book, saying, "Due to the subject matter of your novel, LithoCrafters declines to bid on its production."

Christian said, "Shock, anger, [and] disbelief were very real emotions to us all throughout this painful episode. Valuable production time [was] lost. Great financial problems, too, arose from this anti-feminist attitude of patriarchal censorship rooted in Puritanical views."

Another printer has been engaged, and the book may be ordered directly from the publisher beginning this month. To order, send \$5.95 plus \$1 for shipping to Timely Books, P.O. Box 267, New Milford, CT 06776.

city hold women's conference

BOSTON, MA — A Women's Conference sponsored by the Mayor's Commission to Improve the Status of Women will be held August 21 through 23 from 10:00 a.m. to 4:00 p.m. at Boston City Hall.

The conference is free of charge and will provide area women with information on topics such as health care, fashion and cosmetics, rape prevention, credit, employment and educational opportunities, and "a host of other timely subjects."

Workshops, lectures, slide shows, demonstrations, free literature will all be made available by the over thirty Boston area firms and other organizations that will participate in the conference.

For more information on the conference, contact the Mayor's Commission to improve the Status of Women at (617) 725-4496.

mgpc elects officers

BOSTON, MA — The Massachusetts Gay Political Caucus (MGPC), formerly the Massachusetts Caucus for Gay Legislation, has elected David Gearhart and Ann Maguire co-coordinators. Treasurer Steven Tierney was reelected, and George Bistransin was elected secretary. Linda Carford and Darrel Anderson will join the executive board as members-at-large.

For more information about MGPC, contact Suite 407, 739 Boylston St., Boston, MA 02116.

gay business students in touch

PALO ALTO, CA — In April, *Time* magazine stated that gay business students at Harvard were worried that "going public" would severely hurt their chances in the business world. Now gay students at Stanford University's Graduate School of Business are attempting to lay a foundation that will allow more executives to "come out."

During the last academic year, Stanford students formed the Gay Business Students Association (GBSA). In addition to providing support for gay students, the organization will also begin efforts to promote equal employment opportunities for gays in America's corporate headquarters.

As a first step, GBSA would like to get in contact with gay alumni of Stanford's Graduate School of Business and gay business students at schools across the country.

Please send correspondences to Box 9606, Stanford, California 94305.

sex offenders need not apply

REVERE, MA — The Revere City Council on Aug. 13 unanimously approved an ordinance which restricts the employment of persons convicted of "sex crimes" or "child abuse."

Claiming that the Commonwealth of Massachusetts has "failed miserably in its duties of protecting minors and state wards," City Councilor William Bell, sponsor of the measure, expressed his feeling that Revere should set an example for the rest of the state in protecting its young citizens from criminal abuse, and he speculated that similar legislation will be enacted by other communities and states.

The ordinance requires the licensing of any persons who operate day care centers or nursery programs, persons involved in the transportation of children, school bus drivers, and operators of private transportation.

Earlier this year, Bell introduced a measure calling for the Revere City Council to request a list of all persons who had been convicted of "sex offenses." The measure was unanimously approved (see GCN, Vol. 6, No. 26), but a spokesperson for the Massachusetts Criminal History Systems Board said at the time that any such request would not be acted upon "favorably" by the agency. He added that such information about a person's past cannot be released under provisions of state law.

praise the lord, pass the earthquake

SAN JOSE, CA — Just as the Santa Clara County Board of Supervisors was about to vote on a non-discrimination ordinance on August 6, an earthquake shook the area.

"There are no accidents," shouted one of more than 1,000 fundamentalists gathered to protest the ordinance, "and the earthquake is God's hand telling you to vote against this ordinance." "Praise the Lord," shouted the crowd.

The Board of Supervisors, ignoring the opponents and the earthquake alike, voted 4-1 to approve the ordinance prohibiting discrimination on the basis of sexual preference in housing and employment.

wgbh airs gay programs

BOSTON, MA — As part of a programming effort aimed at raising funds, WGBH-TV (Channel 2) will present three programs of interest to lesbians and gay men on Tuesday, Aug. 28. At 9 p.m., WGBH will broadcast *The Naked Civil Servant*, a "docu-drama" about the life of Quentin Crisp. At 10:30 p.m., Dick Cavett will have Quentin Crisp as his guest for a 30-minute interview. At 11 p.m., *Word is Out* will be aired. The latter is a series of 26 interviews recorded by the Mariposa Film Group with lesbians and gay men. Members of the Boston area lesbian and gay male communities will be staffing the telephones to take pledges from viewers wishing to contribute to the fund-raising efforts of WGBH.

sullivan defense fundraiser

BOSTON, MA — The Robert A. Sullivan Defense Committee will be raffling off 30 lbs. of lobster on August 29 to raise money for the legal expenses of Sullivan, a gay man on Florida's Death Row (see GCN, Vol. 7, No. 3). Tickets are \$1 each, 7 for \$5, and are for sale at the GCN office, 22 Bromfield Street, Boston, or by mail from Linda Radin, 28 French Street, Watertown, MA 02172. For further information, call (617) 926-2197.

d.c. chief names liaison

WASHINGTON, DC — Washington Police Chief Burtell M. Jefferson has announced the appointment of First District Police Capt. Gary L. Abrecht as the police liaison to the gay community.

The decision was announced after a series of meetings with the Gay Activists Alliance, whose members claimed that police in Washington are not sensitive to the problems encountered by gay persons in the city.

In addition, Jefferson said he has had a training film made and that it is being shown to officers at roll call. The film, Jefferson said, emphasizes that police officers "are to treat everyone equally" and specifically mentions complaints by gay people.

carry on the struggle

PHILADELPHIA, PA — A national organization coordinating efforts to halt nuclear power and nuclear weapons has endorsed the Oct. 14 March on Washington for Lesbian and Gay Rights. Formally supporting the gay march — and publicizing it in its July-August issue of its periodical, *The Mobilizer* — the Mobilization for Survival Gay Task Force issued the following statement: "We recognize that the gay and lesbian movements and groups like the Mobilization for Survival are natural allies; we struggle often against the same enemy and struggle towards the same goals. We recognize that our issues of human rights and human survival are not separate issues. They are the only issues. We must stand together to carry on the struggle to transform our nation."

NEW WOMEN'S TIMES

FROM THE HOMETOWN OF SUSAN B. ANTHONY

New Women's Times Wins Lawsuit

ROCHESTER, NY — *New Woman*, one of the ten best-selling women's magazines in the country, has lost its trademark infringement suit against *New Women's Times*, a national bi-weekly feminist newspaper published in Rochester. Suit was brought in November, 1978 alleging that *New Women's Times* was "engaging in unfair trade practices against [*New Woman* magazine] by intending to trade upon the good will established by *New Woman*." U.S. District Court Judge Mary Johnson Lowe found that the names *New Women's Times* and *New Woman* and the products themselves were so substantially different that a "reasonable" buyer would not be confused by the two.

For four years, *New Women's Times* was a regional monthly feminist newspaper, serving an upstate New York readership. In November, 1978, it became a national bi-weekly newspaper and began publishing its regular supplement, the *New Women's Times Feminist Review*, the only publication of its kind. Reviewers have included such writers as Gloria Steinem, Adrienne Rich, Shere Hite, and Robin Morgan. Two weeks after *New Women's Times* became a national publication, *New Woman* filed suit.

"We know that the *New Women's Times* never engaged in unfair trade or ever thought of *New Woman* as having anything to do with our newspaper," said

Karen A. Hagberg, co-publisher of *New Women's Times*. "*New Women's Times* is a feminist newspaper and *New Woman* is a women's magazine. We write on politics and change, they write on fashion and food."

In an editorial about the lawsuit in *New Women's Times* on Jan. 5, 1979, the women stated that "what is most disturbing to us (since the allegations are groundless) is that some people see this as women in the movement suing other women. For those unfamiliar with *New Woman* magazine, it is a slick, bi-monthly publication — one of the ten best-selling 'women's' magazines in the country. It is principally supported by the usual sexist advertising for alcohol, cigarettes and cosmetics, another familiar vehicle for American consumerism. It claims to have four million readers. Its circulation is more than double that of *Ms.* magazine."

"We do not feel, in short, that we are being sued by other women in the movement. On the contrary, this is big business suing women. It is to be expected."

New Women's Times has quadrupled its readership since November, 1978, according to the co-publishers, and intends to increase the frequency of the *New Women's Times Feminist Review* and to begin a sports section this fall. Co-publishers Brown, Hagberg, and Sobel said, "We plan to be a daily newspaper some day."

News Analysis

MacCormack Banished from City Hall

By David Brill

BOSTON, MA — The gay community no longer has a liaison to City Hall, it was learned last week.

Instead, Robin MacCormack — who has been serving as Mayor Kevin White's gay community liaison since January — now has his office at 182 Tremont Street, a city-owned building that contains most of Boston's neighborhood service programs as well as (if you believe the conventional wisdom) Mayor White's political organization.

The gay community, therefore, has a liaison with 182 Tremont Street.

There was nothing either sinister or political to the move, according to White's deputy press secretary Michael Donovan (no relation to Police Commissioner Joseph Jordan's press secretary of the same name). He said that MacCormack's prior office (located in the Mayor's Office of Communications on the 9th floor of City Hall) "was temporary only" and was "not as private as it should have been."

"We had been looking for an office for some time," said Donovan. The Tremont Street location was chosen, he said, because MacCormack has a "service-oriented, not administrative" position and that all the city's other neighborhood service programs are at 182 Tremont.

Ordinarily, such a move would raise few eyebrows. But in this case, the timing of the move was viewed as highly suspicious because the race for mayor has moved into high gear and MacCormack has stuck to his promise not to become involved with Mayor White's political machinery. On July 25, the Ward Five Democratic Committee (of which MacCormack is a member) met to vote on possible endorsements for candidates for mayor. White's political operatives, however — fearful that the mayor would not get the endorsement of his home ward committee — were lobbying for a "no endorsement of anyone" position.

Former Rep. Elaine Noble, who no longer lives in Ward Five but has remained on its ward committee, made the motion for the committee not to endorse anyone, but her motion was voted down, 14 to 16. MacCormack was the only Administration member who voted against it, and the whole White organization was livid with him, according to numerous sources present. He had opposed what another committee member called "a directive from City Hall," which normally means curtains for most city employees.

Ultimately, however, the committee did vote on endorsements. White was the top vote-getter, although he failed to get the necessary two-thirds for endorsement. The vote was seen as something of a setback for the mayor.

The next week, Rep. Barney Frank was quoted in a Boston *Globe* story as saying that one way to lower the city's tax rate would be to "fire everyone at 182 Tremont Street."

Just a couple of days after that story, MacCormack found himself at 182 Tremont Street. (There is a touch of irony in it all, because MacCormack is close to

Frank and, in fact, was his campaign manager last year.)

Nothing of the kind, said Donovan. "Now there will be at least one person at 182 Tremont Street that Barney Frank doesn't think we have to fire," he said.

But who made the decision to oust MacCormack from City Hall? "I did," said Donovan, "but I didn't do it unilaterally. I consulted with Robin about it first." Asked whether the Ward Five Committee vote influenced the decision, Donovan retorted, "I haven't talked to Elaine about Robin since January. I haven't talked to anyone about it — Elaine or anyone connected with Ward Five." Common sense, however, says that assigning office space is not a job for a deputy press secretary.

MacCormack himself is accepting the move with some bewildered stoicism. He said Donovan never talked about the move in advance with him, only that on August 3, he was seated down with Donovan and George Regan, director of the Mayor's Office of Communications, and told that he was being transferred to Tremont

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Robin MacCormack: out of an office

Paul McMahon photo

Gay Rights National Lobby Endorses March

WASHINGTON, DC — The Gay Rights National Lobby (GRNL), by a vote of its board of directors, endorsed the March on Washington for Lesbian and Gay Rights scheduled for October 14.

Explaining the apparent reversal of GRNL policy on this matter (the Lobby had not opposed the March, but had earlier issued a statement withholding its endorsement), GRNL Executive Director Steve Endean said:

"Two of our concerns at the earliest stages of discussion were the March's timeliness and focus. On both counts, our concerns appear to now be satisfied. The introduction of Congressman McDonald's anti-gay resolution [HCR 166] gives a new sense of timeliness to the March in our minds. While House Concurrent

Resolution 166 will not pass, it nevertheless poses a great danger to our progress because it will be used by 'Christian Voice' to mobilize anti-gay constituent mail.

"The March (and the accompanying Constituent Lobby Day) is, we believe, one way to begin the critical mobilizing of lesbians and gay men in support of the federal lesbian/gay civil rights bill, H.R. 2074, and in opposition to McDonald's resolution."

GRNL has been "heartened" at the approval of a Constituent Lobby Day to take place on October 15. At that time, people will meet directly with their Congresspersons and Senators to urge support for basic civil rights for lesbians and gay men. Endean said, "It is essential that Members

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New American Movement Endorses March on Washington

By Nancy Wechsler

MILWAUKEE, WI — The New American Movement (NAM), a national socialist-feminist organization with 900 members, held its annual convention August 8-12 in Milwaukee. Over 400 people attended. While much of the focus of this year's convention was on labor, the Midwest, electoral politics and energy — gay, lesbian, and feminist issues were a part of these discussions and came up in several workshops, plenary sessions, and as resolutions on the convention floor.

Most notably the decision to endorse the October 14 March on Washington for Lesbian and Gay Rights was announced at the convention. The decision had been made earlier by the Political Committee — NAM's national elected leadership. The decision was supported at the convention. NAM chapters were encouraged to work on the March, and individual members were encouraged to go to Washington. NAM's Lesbian and Gay Task Force will be coordinating the organization's efforts.

The Lesbian and Gay Task Force met at the convention and reviewed work of the past year, including the publishing of a collection of essays called *Gay/Lesbian Liberation and Socialism*. The task force elected two new coordinators — Marc Killinger of Philadelphia and Karen Matthews of New Haven (CT). The task force, formed last year, in addition to coordinating NAM's work on the March on Washington and distributing the "working papers," plans to carry on politi-

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Student Groups Face Problems with Official Recognition

Compiled by Gary V. Richards

CLARKSVILLE, TN — The Student Coalition for Gay Rights at Austin Peay State University (APSU) has been denied the status of an official campus organization by Chancellor Roy Nicks. The student group had appealed to the Chancellor after having their request turned down by both the Vice-President of Student Affairs and the President of this Tennessee university. The Coalition had previously been recommended for

approval as a school organization by the student government.

David Porteous, an attorney for the State Board of Regents, reported in *The Tennessean* why Nicks denied the gay group recognition: "In essence, Dr. Nicks found that the recognition of the organization would tend to cause an increase in the number of violations of state law and also would present a substantial danger to students with sexual identity problems."

A media spokesperson for the Chancellor, Richard Rhoda, when asked what state law Nicks was referring to in his ruling, said, "It's my understanding that it's the section of the state law that . . . deals with crimes against nature." Rhoda told *GCN*, however, that "Chancellor Nicks contended all the way through that the law was not clear-cut." When asked if Nicks based his decision on his own interpretation of Tennessee law, Rhoda replied in the affirmative.

Supposedly all laws in Tennessee which restricted homosexual activities were repealed in 1978 when the governor signed a new "sexual offense law (see *GCN*, Vol. 6, No. 26)." Judge James C.

Witt of Bradley County, TN, dismissed charges against four men accused of perpetrating "crimes against nature," basing his decision on the governor's action. Rhoda, when questioned about the new sexual offense law and its effect on anti-gay statutes, said that that issue was still in litigation in the state court system.

Nicks made his decision after having heard "expert testimony" presented at an administrative hearing by psychiatrists and physicians supporting both the students and the university. He ruled to deny the group official status although reportedly most of the testimony supported the students' claims.

Glen Carter, a faculty advisor at APSU, commented on the hearing in the Clarksville *Leaf-Chronicle*: "All he [the expert witness] opposed to the Coalition's recognition] could offer was his unsubstantiated opinion that it would lead to increased illegal activity, while we had expert witnesses and solid data that it did not. It's ironic that Chancellor Nicks would base his decision on that man's opinion instead of our data and letters we had from ad-

Continued on page 6

Gay
Community
News

THE GAY WEEKLY

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Susan Freundlich signing women's music.
"... singing ..." from "You Bet I Sing
Love Songs" by Holly Near and Meg
Christian.

photo by Susan Wilson

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Community Voices

black feminists

Dear Sisters:
I am writing this as a kind of open letter to feminists because I have several things on my mind I want to communicate with more immediacy than I could by writing an article.
As usual, as a black feminist I am concerned with the intersections of race and sex in my politics and in my life. I am feeling these intersections more viscerally than ever, because I think that we are finally at the stage when the black community is having to deal internally with the implications of sexual politics, feminism and most crucially black feminism. The evidences of this are many during the past year and I won't go into them here. I feel that it is urgent, however, that women familiarize themselves with some aspects of the "debate" over feminism that is now surging among black people by reading several recent black publications.
In April 1978 *The Black Scholar* did a special issue on "Blacks and the Sexual Revolution." It was an astounding mixture of pro-feminist and even pro-lesbian articles by, for example, Assata Shakur and Audre Lorde and the most reactionary anti-black women articles by black male writers. This year *The Black Scholar* published a virulently anti-black feminist article by Robert Staples in its March/April issue entitled "The Myth of Black Macho: A Response to Angry Black Feminists" and asked people to respond. The May/June 1979 issue entitled "The Black Sexism Debate" again contains many more articles that are pro-feminist, anti-feminist, innately anti-lesbian though the word is hardly mentioned, and ones that fall somewhere in between. I think what these issues show is that sexual politics is finally up for discussion by black people and that there is a massive amount of resistance to the idea of black women being autonomous on the part of many black people.
Committed white feminists should also read issues of *Essence*, *Ebony*, *Jet* and other black publications not only to familiarize themselves with what is going on in the black community around the issues of sexual politics, but also to see what we as black feminists are up against. The most recent issue of *Ebony*, for example, is a special one devoted entirely to the theme of "Black on Black Crime" and yet it does not deal with the epidemic of violence against women or sexual oppression and patriarchal notions of "manhood" as causes for black women's abuse and death. I find this particularly ironic since in my own community 12 black women were brutally murdered in a four month wave of killings this year and there has been a complete "white-out" in all types of media about this. Feminists might also be interested to know that there is a slick *Playboy* type magazine aimed at black men called *Players*. (A pro-black feminist publication which I consider to be "must" reading is the black women's issue of *Conditions* which I co-edited with Lorraine Bethel).
The other thing on my mind dovetails with encouraging white women who are actively anti-racist to read black publications to find out what's happening and this is my frustration—that white women in general do not grasp that the black feminist movement is in a very different period historically than the white feminist movement, even though the participants in these movements are each other's contemporaries. I have been constantly aware of this "time-lag" during my seven years of involvement in black feminist politics. If measured by the closedness of the black community to feminism, the still relatively small number of black women who identify themselves as feminists and the lack of black feminist institutions black women have, our movement is still in its early stages. Merely by comprehending this, the lack of support that black feminists have for being black feminists, white women might be able to give at least psychic and preferably practical support to black women who they know and not assume that it means the same thing for us to be feminists and lesbians as it does for them to be feminists and lesbians. I don't know if my point is clear, but just think about the last time you went into a black/third world feminist newspaper or magazine or a book printed by a black/third world women's press. Think about whether you've even heard of these things existing.
I am optimistic. I see our movement growing, the black feminist movement in particular and the women's movement generally. I know things will change. But in the meantime black feminists don't have a lot of alternatives, particularly alternative institutions, and we are also up against a very resistant black community which is, given racism, particularly racism in the women's movement, a community where we need to feel at home. White feminists not only need to fight racism, but to familiarize themselves with the substance of our lives and struggle. Reading some of the things I've suggested and everything you can find about black women is one way to do this.
In Struggle,
Barbara Smith
Roxbury, MA

VACATION

The GCN offices will be closed the week of August 27-31 as we escape for a rest.

the liberator

"Dear Editor,
Cardinal Medeiros will live long enough to realize the enormity of his loveless act. It is atrocious that the shepherd of the whole flock should direct that some must live in isolation from each other, in darkness, guilt, and misery. In short, he wants his gay people to live in their individual closets. Shame on him, who, in the name of the Liberator, would insist upon shackling any of God's children, and deny them community.
I am only thankful that the hierarchy daily loses credibility. I urge my gay brothers and sisters in Dignity, and other religious groups to be strong, ignore bigots and oppressors wherever they are found, and go on living the good gay lives the creator intended for them. Cardinals come and go, but the people of the Church go on forever.
Raymond H. Lariviere"
I sent the letter above to the *Providence Journal* on Friday, July 6. On Monday, July 9, I got back from the newspaper a form letter explaining why my letter would not be published. Reason No. 9 had been checked off: "Sorry, your letter has not been selected for publication for reasons of clarity, mode of expression, content, or good taste."
Sincerely,
Raymond H. Lariviere
Providence, RI
families
Dear GCN:
Having been a devoted reader (and saver) of GCN for four years now — it is the only newspaper I get on a regular basis — I have always enjoyed the features and personal views of your writers, even if I was not, shall we say, in total accordance with their outlook on things. Usually I let it pass, on the presumption that liberality should not be stricured. However, Greg Jackson's story last week ("The Family Revisited," 7/14) inspired in me both pleasure and annoyance, in that it grants to the family the potential haven it can offer for gay men and women, while at the same time fostering a stereotype which is both as accurate and as unjustly broad as those aimed at us over the last two millennia. I'm referring to his treatment of the McBrides, who in fact were probably as odious as Jackson claims, but who, I hasten to add, should not be taken as 100% typical of every WASP family.
Unlike Jackson, I cannot say I instinctively take sides against any "natural enemy," unless he/she is swinging a club or a Briggs amendment at me. Jackson implies that WASPiness *per se* is sufficient grounds for mistrusting a family, as if Jewish families hadn't caused their own share of grief and bigotry over the years (I've heard plenty of anti-goyische remarks at largely Jewish parties). Jackson may not believe what he implies, but there are plenty of WASP-haters in your readership waiting to take the bait. Let me counter with an example in which both Jew and WASP come out the good guys.
My own family has enough blue blood and old money in its various branches to curl your hair, and in many ways stands right up to the WASP stereotype. My lover, on the other hand, is as solid a third-generation, German Jew as you could possibly know, and moreover, grew up in New Jersey, which makes him about as typical as one could want.
I went to prep school; Gary went to public school. We met at Yale, where he was supposed to become a doctor, and I was getting a liberal education. Does this sound like a gay version of *Love Story*? It's all Gospel truth, I swear.
Since we declared our love for each other 3½ years ago, we have managed to come out to our families, and what with the help of gossip relatives on both sides, a family reunion of those who know we're gay would number close to 50. On both sides, WASP and Jew alike, we have had unilateral support, even if the acceptance was not as enthusiastic from some members as it might have been. Gary is just as easy with my family, if not more so, than he is with his own, and is treated and loved as a son-in-law (out-of-law?) by nearly everyone. I am on kissing terms with his mother, his favorite aunt, and his sister-in-law (herself an ex-nun), and have always been included in the family's gatherings (such as his grandparents' 65th wedding anniversary in Newark). His being a Jew has never figured in my parent's feelings about him (in their own WASP way, they were more worried about his table manners than his religion), nor has my goyische past been a problem with the Bergers, who are happy as long as I eat well. Gary and I have lived very happily with the stereotypical and the atypical aspects of our families, and neither of us has anything but respect for the cultural and religious heritages of our in-laws. If Jackson's warm and hopeful view of the Feinsteins hadn't been soured by his hateful picture of the McBrides, perhaps his view of families in general would have improved even more. We draw love and support from both of our families, rather than pitting one against the other. And, needless to say, we count our blessings.
Yours sincerely,
Ulysses Grant Dietz
Newark, DE

school daze

Dear Comrades and Friends,
Is Stephen D. Johnson of Franklin, Mass. ("Community Voice", GCN, Vol. 7, No. 2) for real? Is he completely humorless or a highly talented subtle humorist? Would anyone let his/her subscription to GCN expire just to be funny?
What can you say to someone who doesn't notice that Gregg Howe's "How to Cruise" (GCN, Vol. 6, No. 49) is a trenchant satire?
Indeed how can one safely say anything to a person so fragile that he is afraid his psyche will be permanently damaged by being exposed to conflicting opinions?
To strengthen his resistance I recommend a strong dose of American Constitutional history and theory, with special reference to the First Amendment and the duties of an informed citizenry. A week or two with the writings of Supreme Court Justice Oliver Wendell Holmes, Hugo Black and William O. Douglas and Professors Alexander Meiklejohn and Thomas I. Emerson might prevent the need for psychological treatment.
Seriously, it wouldn't do anyone harm to discover the revolutionary notions which, ideally and in theory, underlie the idea of American democracy. In summary, that people can and should be self-governing; that they can think and decide all issues for themselves; and that to enable them to do so they have a right and duty to get as much information as they can absorb, and to be exposed to as many conflicting opinions as possible.
Poor Stephen hasn't even noticed that GCN doesn't only report what is happening in Boston "and what effect it will have here" (in Franklin, Mass.?), but is generally recognized as the best newspaper of, by and for the gay community in the United States, and one of the two best in North America (Stephen's second assignment is to find out what the other one is).
See you in Washington in October—
Alex Hoffman
Berkeley, CA
names
Hi,
This is in reference to Thom Von Forster's letter in the Aug. 11 GCN concerning the use of the word "athenians" to refer to gay males. It's an interesting suggestion, but I'm doubtful of its appropriateness. "Athenian" is derived from "Athena," a Greek goddess. It's a woman's word and there's no need for men to rip it off and de-energize it.
I can understand the concern over the fact that gay is becoming a male term exclusively but I think that's our fault as men. Sexism is currently epidemic in the gay male community. (I have nothing but wide-eyed admiration for the lesbians who are able to tolerate it). It wasn't men who first started saying "lesbian and gay" — it was women. Most gay males still say "gay" and assume women, as men are traditionally indoctrinated to assume for women. When we say "lesbian and gay" we begin to do away with the assumptions in general. I'm doubtful about the necessity of a "new" word for gay males. As we gay men start to see through the fog of patriarchal attitudes perhaps they can see the positive energy in the reclaimed words "faggot" and "sissie."
Clarence Englebert
Huntsville, AL
on "breeders"
Dear GCN,
I read Don Shewey's letter in the August 18 issue and I was both disturbed and angered. Perhaps another term to designate "straight", i.e. non-gay/lesbian, heterosexual people is needed, but "breeders" is certainly not one I wish to see put into general usage. Mr. Shewey claims it "cuts right to the crux of the matter," but in fact, it does not. The implication is that only non-gay/lesbian people bear children and that simply isn't so. Many, many people in our community are parents — and not all from a previous heterosexual marriage prior to coming out, as is often supposed. Recent articles in GCN have focused on lesbians who desire children and I know gay men with similar feelings.
It's a big step, but some people are doing it. I myself am six month's pregnant and have been out for six years come September. Yes, I guess that makes me a breeder. I regret Mr. Shewey's attitude, but at this point, I'm not at all certain I would like to dine with a bigot.
Sincerely,
Jan Parlin
Boston, MA
appellations
Dear GCN,
To add my 2¢ worth to the discussion of an appropriate term for those who are not gay, let me suggest the following appellation for the non-gay: GRIM.
Yours,
Michael J. Lavery
New York, NY

Community Voices

the letter, christians

It's belated, but some controversy is emerging from the Boston march and rally held earlier this summer to respond to the Dan White verdict. I was one of the speakers at that event, along with Leslie Cagan, Ann Maguire and Jim Foster. As reported recently in the San Francisco *Sentinel*, and later in *GCN*, Jim Foster, a leading gay Democrat from San Francisco, received a mysterious letter over Mayor White's signature thanking him for keeping peace and presumably saving the City of Boston money to replace broken windows.

In case anyone misinterprets my views, as cited in *GCN*, I have no interest in receiving a letter of commendation from Mayor White or any other Democratic Party politician. In fact, when I called Elaine Noble's office to inquire about the letter sent to Foster, I was asked if I wanted to receive a letter, and I said, "Please don't bother." After all, who of my friends would be impressed if I waved such a letter in front of them? To use a slightly outmoded phrase, let me say that Democratic Party politics is "not my scene."

What I did tell *GCN* was that there was no legitimate reason to single out Foster for a letter of commendation — if anything, his arrogance inflamed those in the crowd who were focusing on their anger. In my comments, I tried to validate the anger — for I was angry, too — but I felt this could be done without either regretting others' violence or celebrating their violence, or encouraging new violence. And I suggested that constructive, creative endeavors were still the ones that merited highest priority. To put it another way, I would not help collect money to pay for broken windows (as some are doing in San Francisco), but I wouldn't break windows either.

Was there really a danger of violence by Bostonians that night? I don't think so. One individual made a bunch of signs that hinted at violence. But even the sign "Gay Riots Now," which I declined to carry, was probably more a wag's witticism than a real slogan.

The Mayor's letter to Jim Foster is really nothing more than political game-playing, a souvenir toy for big people, sort of like a baseball autographed by a star pitcher. I question, however, reporter David Brill's motives in zealously pursuing this story. As is widely known among those close to *GCN*, Brill has fervently negative feelings about Elaine Noble, and the article was written in such a way as to cast aspersions on her. Why all this concern about Noble, anyway? For example, are her mortgage dealings, previously reported in *GCN*, really newsworthy? Agreed, Brill, in writing the article about the Mayor's letter to Jim Foster, has exposed some of the puerile games that politicians play. It's OK for us to know about and understand those games, but we in the gay community are threatened more seriously by forces other than low-ranking politicians. I think Brill should be taken off the Elaine Noble beat and encouraged to point his sharp pencil elsewhere — at the anti-gay politicians and police, for example.

A. Nolder Gay — remember him, the former *GCN* and *Esplanade* columnist — didn't like the speech I gave at that same Boston rally. Writing in a New Orleans gay paper, *Impact*, he wrote: "I left after the first cheap shot, as a radical Jewish gay man identified Milk with himself as a symbol of radical Jewish gays and excoriated White as the symbol of all white Christian

males." I was the troublesome Jew, but if A. Nolder left at that point, how does he know that the "first cheap shot" wasn't also the last? Well, I must defend my comments, and I don't think there was anything "cheap" about them. I won't apologize for Jewish pride any more than I'd apologize for gay pride, though I admit that symbols can be over-wrought, whether the symbol is Harvey Milk or Walt Whitman. The point is this: while both Judaism and Christianity have anti-gay tenets, when it comes to figuring out who has been victim and who has been victimizer, honest historians shouldn't have much difficulty.

Jews, along with gays, have suffered considerable brutality under Christian patriarchy. White's upbringing as a white Christian male taught him to hate. There is a Jewish cultural tradition of responding to oppression, and I believe that something in Milk's upbringing, as in mine, contributed to our involvement in the gay liberation movement, as in other social justice movements. I know that some gay Christians claim that their religion's teachings about honesty and love and neighborliness have likewise contributed to their resistance to oppression. But gay Christians, like most Christians, fail to face up to history: the Christian religion, with its missionary zeal and its often fundamentalist approach to the Bible, has destroyed millions of people and many cultures. While there may be a few rabbis here and there who manifest anti-gay views, it is the organized Roman Catholic hierarchy, and the Bible belt Protestant sects, that ask the state to persecute gays. As a radical Jew, I can see the logic of burning Leviticus; gay Christians say this "oppresses" them but the Bible remains a primary source of gay self-hatred. Gay Christians also usually fail to face up to the fact that for many Christians, religious education includes the notion that the Jews killed Christ, and that contemporary Jews are going to Hell.

If A. Nolder Gay disagreed with my comments that night, why didn't he shout out his objections? I suppose I underestimate the power of gentility, or how old-fashioned notions of politeness cramp the human spirit. I would have tried to respond, and I would not have considered such a challenge to be a threat to my right of free speech. At such a small gathering as that rally, a dialogue was both possible and desirable. That was the main problem with Jim Foster — he arrogantly refused to interrupt his prepared speech to address the legitimate emotional outpourings of those in the crowd who were shouting at him. Apparently, both Foster and A. Nolder are more interested in pontificating than they are in dialogue (and I hope I haven't offended A. Nolder's Episcopalian sensibility by using the term pontification).

I have never found the avoidance of dialogue true of Elaine Noble, by the way, which is why I find the use of innuendo against her to be so disturbing. Even Brill and Mitzel, who have written nasty things about Noble, continue to find her willing to talk to them. She deserves some credit for that, even from those of us who have political disagreements with her. I also wonder how come A. Nolder didn't call or write — he has my address and phone number — before he attacked me in a newspaper published 2000 miles away?

Allen Young
Orange, MA

darts

To the Editors:

I recently spoke at a hearing before the Alcoholic Beverage Commission regarding Darts. One of your reporters, David Brill, was present at the hearing. However, his report in last week's edition contained a serious distortion. He stated that I presented a resolution passed by the Mass. Caucus for Gay Legislation supporting Darts. While various members of the organization may support Darts, the Caucus has no official position on any bar. No resolution was ever passed and none was presented that night.

If Mr. Brill had been interested in accuracy, he might have read the written statement I presented that night. I was speaking on my own behalf because I felt that the Darts management deserved my support. Mr. Brill might even have asked me about my testimony. Instead he chose to check out his half-facts with others. His resultant report was inaccurate and divisive. One would hope that *GCN* would be supportive of members of the community. But if the paper can't be supportive, is it asking too much to be accurate?

Steven Tierney
Boston, MA

(David Brill replies: I have re-checked my notes as well as the memories of other individuals who attended the hearing, and can report that Mr. Tierney did indeed use the word "We" when referring to his statement from MCGL. I am unable to speculate as to whether this was deliberate or not, but it is clear that Mr. Tierney's remarks, both with regard to MCGL and to Ms. Noble, were both highly deceptive and have both been officially rebuked since. Since Mr. Tierney did falsely lead the audience to believe that he was representing MCGL, I will stand by my story as written.)

Dean Bailey
Saugus, MA

young and old

Dear Community Voices,

I have noticed that the gay society is predominantly youth oriented. This seems to be an unfair practice, considering the "older" gay of today, was a young gay only a few years ago.

Consider this a warning to you young gays of today, before you know it, you will be "older," and you too will feel left out, unless — something is done to alleviate this unfortunate situation.

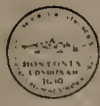
I am an older gay. Fortunately (or unfortunately), I did not experience the availability of the younger gay lifestyle since I have just recently "come out." I was one of the unfortunates who would not accept being gay, I resisted and have lived an extremely unhappy heterosexual life. Not understanding why three marriages went sour, until I realized that it was because I am gay.

Older gays have basically the same needs that youth do, but they are not receiving equal treatment. I would like to see a change in attitude, facilities and openness.

If youth cannot see their way to inviting the older gay into their lives, then older gays need to form their own group and unite.

However, that will not solve our problems. The gay community needs to involve all gays, young and old, male and female, to unite for a common cause. We are far from free!

I honestly do not know what should be done to correct a bad situation, but I welcome comments from all concerned, perhaps together we can lick the problems.



KEVIN H. WHITE
MAYOR

CITY OF BOSTON
OFFICE OF THE MAYOR
CITY HALL, BOSTON

August 16, 1979

My Friends of the Gay Community:

Some controversy has arisen over a letter of protocol sent over my signature to Mr. Jim Foster of San Francisco, an invited speaker at your May 24 civil rights demonstration. The letter itself and subsequent ill feelings it evoked disturb me greatly, and I for one would like to take this opportunity to clear the air and share with you the facts and my own feelings regarding Boston's Gay Community.

In all candor, until recently, I was not aware that a letter had been sent to Mr. Foster. I know I didn't write one. However, like most government officials or business executives burdened by time constraints, I do grant limited authorization to selected aides to handle non-substantive, routine correspondence in my name. Such was the case regarding the note to Jim Foster. Viewed as a simple courtesy gesture, Beth Charney of my staff took it upon herself to acknowledge Mr. Foster's visit to Boston by drafting a letter on my behalf. Unfortunately, her information source for content was faulty and in her desire to be solicitous stated opinions not held by me and contrary to the facts. It was an error on Beth's part to proceed without full knowledge of the situation and an error in judgement on my part in not maintaining tighter controls on letters for my signature.

I am proud to say that we have made headway in our efforts to improve communications between the city and the gay community, and above all I do not want this one incident with the Jim Foster letter to cloud our progress. I believe installing a liaison officer was an important first step to a better understanding between us, and your enthusiastic response to Robin McCormack tells me I made a judicious choice for liaison and I would do well to utilize his knowledge and experience to a greater extent. Therefore, to avoid possible misunderstandings in the future, I am advising all city personnel that Robin is to be consulted before any action is taken on issues affecting the gay community. This is advice I intend following myself. For the good of the gay community and our city we must continue to work together with trust in each other and confidence in our ability to succeed.

Sincerely,

Kevin H. White
Mayor

dianne feinstein

Dear Editor:

A friend brought to my attention than an article by John Kyper in your June 16, 1979 issue states that my partner, Dick Pabich, and I are helping in Dianne Feinstein's election campaign this year.

In fact, we are not helping in her campaign, nor did we ever, nor do we expect to.

In general, the people closest to Harvey Milk do not feel that Mayor Feinstein shows the same degree of commitment to the concerns of the gay community as did Mayor Moscone.

We are unwilling to allow the assassinations to lower the gay community's expectations. We will support no one who represents a step backwards in our progress toward full and equal participation in our city's affairs.

Sincerely,
Jim Rivaldo
Rivaldo Pabich and Friends
San Francisco, CA

attacks

GCN:

Regarding your story on the gay men in Rochester, NY who allegedly "provoked an attack" with their sexual solicitations; I am hardly moved to tears when straight men become the victims of lewd sexual overtures.

If such solicitations do indeed constitute a provocation (as I would agree they do), then let's see the courts start coming up with some convictions in the many rape cases across the nation (most of the reported rapes, in fact, *almost all* of them are committed by *hetero men*).

Meanwhile, if women and faggots must continue to suffer such governmentally sanctioned sexual abuses — then, honey, these *poor straight men* can just get in line with the rest of us. Ain't nothin' I can see makes them so special!

Scott R. Alpert
San Francisco, CA

outstanding

Dear Sir/Madam:

I noticed in your recent issue that you had a news item concerning a recipient of the Outstanding Young Men of America Award. In that item you pointed out that the head of the Portland Town Council received this award as an openly gay individual. I would like to add that Jeff Britton, President of the Walt Whitman Democratic Club, also received this award upon the nomination of Tony Silvestre, chairperson of the Governor's Council for Sexual Minorities. Jeff, as you may recall, was the chief organizer of the Philadelphia Conference for a National March on Washington held in February of this year.

Sincerely yours,
Michael S. Graham, Secretary
Walt Whitman Democratic Club
Philadelphia, PA

in the interest of truth

Dear *GCN*,

I am writing with reference to an article that appeared in the April 14, 1979 issue of the *Gay Community News* which pertained to me.

In your article which was written by John Mitzel, the statement was made that I was beaten throughout the summer at Hampshire County. This statement is absolutely FALSE. I was NEVER at any time beaten or abused while at Hampshire County House of Correction and Jail.

The Sheriff of Hampshire County, Sheriff John F. Boyle and Deputy Master Mert Burt and the entire staff at Hampshire County have ALWAYS TREATED ME EXCELLENTLY. The Sheriff and his Staff have gone out of their way to try to help me and make sure that I was never hurt while at Hampshire County. The Sheriff, Deputy Master and the staff at Hampshire County have been the ONLY ones who have looked after my welfare since my arrest of June 13, 1978.

For your information, Hampshire County House of Correction and Jail and the entire staff of the institution, is the best to be found in the entire Commonwealth of Massachusetts. Nowhere within the state will one find an institution such as Hampshire County that gives the excellent care, help and consideration that is afforded each inmate at Hampshire County. You will have to go a long way to find any institution within this state and the Corrections Dept. where each inmate has direct access to the Sheriff and Deputy Master as is found at Hampshire County. The Sheriff and Deputy Master and staff at Hampshire County each take a personal interest in the inmates of Hampshire County.

Sheriff Boyle, Deputy Master Burt and the Staff of Hampshire County have my highest respect, gratitude and thanks for the excellent and humanitarian care and consideration they have given me. I feel that a letter of apology to the Sheriff, Deputy Master and staff of Hampshire County is in order.

Both your newspaper and John Mitzel have my highest regards. However I know that you wish to print only the truth. I have no idea how this mistake was made, but it was made. I was in Hampshire County during the summer and fall of 1978. I am now in Hampshire County. Neither in past nor now have I EVER BEEN BEATEN OR MISTREATED BY THOSE OF HAMPSHIRE COUNTY HOUSE OF CORRECTION and JAIL. It is in the best interest of truth and all concerned for you to correct this matter soon.

Thank you,
Kenneth A. Appleby
Northampton, MA

Police Officer Convicted

Continued from Page 1
anything to do with evidence," said Steel, "because the evidence against Kelly was overwhelming."

Anti-Lesbian Defense Strategy

The defense strategy prepared by Bley was, according to Steel, "very anti-lesbian." Steel asserted that Bley attempted to appeal to the homophobia of the jurors by portraying the patrons of Peg's Place as "man-hating dykes" from whom his two clients were "lucky to escape with their lives."

Bley denied that he attempted to foster anti-lesbian prejudice among the jurors. He said that, even if he had wanted to, he could not have portrayed the lesbians on the witness stand as dangerous bulldykes "because the various women that testified didn't all fit into a stereotype, if there is such a thing . . . A couple were, you know, the leather set, others were typically feminine looking . . ."

Bley did, however, readily admit that he had asked the witnesses whether they had training in the martial arts, contending that this line of questioning was relevant to his trial strategy, which was to show that his clients had acted only in self-

defense in "a common barroom melee."

In separate conversations with Levine and Steel, each told GCN that Bley attempted to screen out gay people and people sympathetic to gays in his jury selection. Levine recalled Bley's asking one man about his feeling toward gay people: "The man said, 'I'm gay,' and Bley dismissed him. . . [Bley] did his best to eliminate gay men and any women who were about forty years old and unmarried."

Bley, on the other hand, denies that it even occurred to him to screen so-called gay sympathizers out of the jury, insisting that "it was not a gay-versus-'straight' case and that lesbianism was not an issue in the trial."

"San Francisco is a fairly cosmopolitan city, where gay persons are, in many cases at least, highly respected . . .," he explained. "If this incident had happened in the South, these men would never have been brought to trial . . . But there aren't too many closets left in this city."

Police Investigation

Meanwhile, the San Francisco Police Department's Internal Affairs Department has been con-

ducting an investigation of both Kelly and Marr. The investigation will culminate in a hearing with Police Commissioner Charles Gain on August 29 to determine whether they should be disciplined.

While Steel is certain that Marr will be suspended, Levine thinks that the police commissioner, who she describes as having been "excellent throughout this whole ordeal," will expel Marr from the police force.

"In this investigation, all Marr's history has been brought out," Levine explained, "and it's appalling . . . Marr beat up a pregnant black woman last year. He beat up two gay men. And when our story came out in the papers, one San Francisco man called us to say he recognized Marr as the officer who had beaten him up, too . . . Marr doesn't like to have his picture

appear in the papers and it's no wonder: every one [of his victims] would realize that the same officer was harassing other people, too."

On behalf of Levine and Symaco, Steel is preparing to bring a civil suit against all three men involved — Marr, Kelly and Guerin — and against the city of San Francisco, as the employer of Kelly and Marr. Levine and Symaco will be suing for hospital costs, lost income, compensation for pain and suffering as well as for "punitive damages." Steel explained that his clients' intention in suing for "punitive damages" is to "make an example of them and punish them for malicious and intentional wrongdoing."

Referring to the civil suit, Steel asserted, "We're in an excellent position now after the conviction to recover what is really owed these women after what they've been put through."

GRNL Endorses March

Continued from Page 3

of Congress feel the impact of the gay presence in the nation's capitol not only by seeing large numbers at the March itself but by meeting directly with lesbian and gay constituents on Monday. The Constituent Lobby Day, if a success, could significantly enhance the on-going efforts of the Gay Rights National Lobby."

The March has created a Constituent Lobby Day Committee and initial meetings between the Committee and the Gay Rights National Lobby have already taken place. "There is a great deal of work to be done to pull together such a complex project but

the organizers are working very hard and the Lobby is prepared to provide any advice or assistance they might ask to aid the Committee in making the Day a tremendous success," Endean said.

He concluded, "In summary, recent events suggest it is time for those that previously had reservations to put them aside and help make this March a major success for our movement. I believe that those that have looked at the March with a jaundiced eye because it might be 'too militant' should look at it from a different perspective. It is an effort for citizens to seek redress from their government. As such, it is truly in the best American tradition."

MacCormack Loses Office

Continued from Page 3

Street, a half-mile away.

Sources in the campaign of Sen. Joseph Timilty, White's major opponent, suggested that MacCormack's transfer was indicative of the political motivation of everything at City Hall; that his appointment was to serve as a vote-getting device for the mayor.

At this, Donovan became angry and defensive. "The gall! People who live in glass houses shouldn't take showers," he said, referring to the Timilty people. "Timilty hasn't even made a commitment to have a gay liaison in his administration, so who is he to criticize us?"

The transfer is not wholly

without a good side. When MacCormack gets his permanent office on Tremont Street, it will be a private one on the plush 12th floor with a nice view of Boston Common, in the section reserved for the city's executive corps. It will be a vast improvement over his City Hall quarters, which were located in a partitioned-off corner of the press office, surrounded by televisions, video recorders, newspapers, and noise.

"I don't feel this transfer is going to decrease my effectiveness, but I'll have to do a lot more commuting between here and City Hall. I guess it's time to get my roller skates out of the closet," commented MacCormack.

University Groups Face Problems

Continued from Page 3
ministrators at other colleges where groups like this have been recognized."

David Fair of the Philadelphia Lesbian and Gay Task Force and a founder of the Lesbians and Gays at Penn (University of Pennsylvania) told GCN that he understood what Chancellor Nicks might be concerned about. "He's afraid that by establishing a positive community of gay people and positive role models, that more people will recognize that it's O.K. to be gay on campus, and that's true," he said. "That's a legitimate fear if he's afraid of gay people, but not a legitimate fear if he's dedicated to helping people be whole human beings."

Fair stated that gay groups on university campuses provided an important service. He said that at Penn, "the primary purpose has been to provide a community of support and safety for the students and other personnel . . . just to let them know there are other gay people here and that they are not alone."

In a similar development at Oklahoma University, the newly-formed Gay Community Service Group was denied recognition after the president of the Office of Student Affairs, Richard Wintory, withdrew his support. Wintory, a supporter of recognition for gay groups, took this action in protest of the university administration's recent policies.

After another group, the Gay People's Union (GPU), was approved by the University Office of Student Affairs (UOSA) and granted official status, the Board of Regents overturned the decision and changed school policy concerning the recognition of groups. The GPU filed a suit for \$110,000 in damages against the administration, and the UOSA censured the university's president.

Meanwhile, at Austin Peay, the Student Coalition is expected to go to court over the issue of recognition. Rhoda of the Chancellor's office told GCN, "The matter is far from over. While it's never been stated, the assumption that everyone's made all along was that unless the group gets full recognition, it will then be appealed to the courts."

Congresspeople Send Letter to Commissioner

Continued from Page 1

Executive Director of NGTF, told GCN, "Faced with the ambiguities in the law as a consequence of the Public Health Service (PHS) action, Castillo issued an order that says that homosexuals who are identified in the process of entering the country will be placed on a 'deferred status,' which means that they will be allowed to enter the country, and only when the ambiguities are resolved would they then be called up for a hearing. Potentially, the ambiguities may never get resolved, but the reality is that the Congress is going to have to [solve] the conflict."

Brydon said that NGTF views Castillo's Aug. 13 statement that INS would no longer attempt to exclude foreigners if suspected of being gay as a "technical victory," saying that "Castillo has gone as far as he can on an administrative level."

Castillo will step down as INS Commissioner on Oct. 1, 1979. With regard to the matter of his successor, Brydon and Lucia

Valeska, in their capacities as Co-Executive Directors of NGTF, have written a letter to U.S. Attorney General Benjamin J. Civiletti protesting the nomination of Doris Meisner to that position.

"Ms. Meisner," said Brydon and Valeska, "has been an opponent of efforts undertaken by this organization and others to secure a change in the INS's exclusionary policy with respect to homosexuals." They went on to state that Meisner's position on such policies is "inconsistent" with a statement made by Jimmy Carter on May 21, 1976, while he was a presidential candidate. He said, "I don't think that the government at the local, state, or federal level should single out homosexuals for abuse, or harassment or persecution under the existing laws. As President, I can assure you that all policies of the Federal government will reflect this commitment."

Brydon and Valeska concluded their letter by stating, "We do not believe Ms. Meisner meets the President's criteria and respectfully request that consideration of her nomination be dropped."

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Johns Hopkins Halts Transsexual Surgery

BALTIMORE, MD — Johns Hopkins Hospital will no longer perform sex-change operations because research done by Dr. Jon K. Meyer failed to indicate any improvement in the lives of transsexuals.

Meyer, an associate professor of psychiatry and director of the sexual behaviors consultation unit at Johns Hopkins, performed the first study which compared a group of 24 post-operative transsexuals with a group of 26 who did not have surgery. The study was reported in the Archives of General Psychiatry.

"The questions we set out to answer in 1966 with this program were who these people were and whether surgery to alter their sex could really be done," said Meyer, "[and] done without deleterious effects and result in demonstrated improvements in their lifestyles. What we found," he said, "is that both operated and non-operated transsexuals improved roughly to an equal extent and that, in fact, the non-operated group's improvement was statistically more significant."

Meyer added that "surgical in-

tervention has done nothing objective beyond what time and psychotherapy can do" to "rehabilitate" the social life of transsexuals.

Surgeons at Johns Hopkins have performed approximately 100 sex-change operations since the 1960s. Officials at the hospital are now telling people who inquire about the surgery that it is no longer available there. Officials said that 25-40% of the 100 persons who visit the hospital's sexual behavior's unit annually desire transsexual surgery.

NAM Makes Endorsement

Continued from Page 3
cal education within NAM on lesbian/gay liberation and to encourage a fuller discussion of these issues at next year's convention.

Several gay/lesbian-related workshops were held at this year's convention. One workshop focused on evaluation of work done on the California Briggs Initiative (Proposition 6) as well as more general discussion of campaigns around lesbian/gay civil rights ordinances, and working in elections for openly gay candidates. Another well-attended workshop was on "Socialist-Feminist Theory of Sexuality." It was led by Hannah Frisch of Chicago's Blazing-Star NAM, an all-

women's chapter of the organization.

Lesbian and gay liberation and reproductive rights at the workplace came up in at least two different workshops. Out of discussion at these workshops, NAM's Socialist-Feminist Commission wrote and introduced a resolution (which passed) on "Socialist-Feminism and the Workplace." The resolution called on labor activists to "be sensitive to feminist, gay, and lesbian issues in the workplace. This includes recognizing that there are gay men and lesbians in every workplace. Further, we need to learn how to respond to anti-feminist and anti-gay or lesbian attitudes in the

workplace. . . . Labor activists need to be aware of the ways in which labor issues affect women in particular. Our work around union democracy should include increasing women's participation in unions." The resolution also stressed the need to focus on issues of occupational health and safety and reproductive rights at the workplace as well as on sexual harassment at the workplace.

Persons interested in getting a copy of the "Working Papers" (\$1.00) or more information on NAM may write: New American Movement, 3244 N. Clark, Chicago, IL 60657; or in the Boston area: NAM, P.O. Box 443, Somerville, MA 02144.

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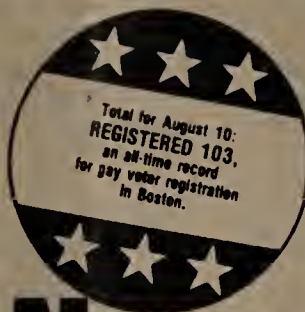
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BACK TO BACK BENEFITS

Bridging the Gaps between Hearing and Deaf Lesbians

By Vicki Gabriner

This is the first of two articles on the deaf lesbian community and its relationship to the hearing lesbian community. The second part (in a few weeks) will be a discussion with several deaf lesbians.

At the first women's music concert I saw signed, I found myself paying as much attention to the interpreter as to the musician. I was pulled in by the power and beauty of her movement, the new dimension she added to the music. At the same time, I was uncomfortable with the reaction of the audience. Adoration. Wild applause. A new lesbian heroine. Something felt wrong, but I didn't have words for it. After a few more concerts, my uneasiness took form: the response seemed only to be to the Interpreter as Performer. The reviews praised her artistry. But I heard few women speak of her as a bridge in communication for deaf women, about her function, her "utilitarianism." About what it might mean to be a deaf lesbian. About how the feminist, lesbian/feminist, gay community has been basically a hearing, seeing, able-bodied movement, like the larger culture out of which it springs — although that consciousness has been challenged by disabled people and important steps have been taken to change those terms.

My own consciousness around disabilities has been limited. There were no disabled people in my immediate family, nor in my friendship network as I grew up. The start of my growth around it really began at the International Women's Year Conference in Houston in 1977, where disabled women made strong demands and won them. A follow-up conversation with a woman lawyer who is a wheelie (uses a wheelchair) stretched my mind immensely. Getting to know two disabled lesbians, one woman in a wheelchair and one woman newly-blind, and learning to incorporate their needs and perceptions into everyday life moved the process along for me.

I saw Susan Freundlich interpret two concerts in Boston in the spring of 1979. I decided I wanted to interview her, and some deaf lesbians, to increase my understanding and share it with others.

As I worked over the transcription of the interview, my thoughts continued to clarify. Appreciating signing without taking into account its roots is to be insensitive to deaf people and their struggles; it rips the soul out of their language. It is akin to appreciating blues and jazz without acknowledging its black roots. The majority white culture has tried to coopt black music, make money from it, and ignore its origins.

In the process of coopting, the majority culture — hearing, white — denies, in some basic way, the experience of an oppressed minority. That not only diminishes the oppressed minority; it also takes its toll on the rest of us. We float on the top of experience, on the top of our consciousness; we do not grab hold of our deep center. We do not reach out enough to those parts of our community that have been separated, denied the nourishment that has been so life-giving for us.

Our politics suffer for that. As lesbians and gay men, we have the strong potential to understand what that separation is all about and act to change it, because we ourselves are an oppressed minority within the larger heterosexist culture.

Susan and I see this interview as a "teaching" interview — to spread information about deaf people in the lesbian/feminist-gay community; to appreciate not only what is easy and beautiful about deaf culture, but also what is painful and lonely and isolating about it; to explore the insights which deaf people have gained as a result of their handicap; and to expand and deepen our thoughts about what feminism, lesbian-feminism, gay liberation — a new inclusive society — would be about.

V. Let's start with a definition of deafness.

S. Deafness refers to a functional hearing loss which is severe enough to prevent auditory comprehension of speech even with hearing aids. When this degree of deafness is present at birth, or occurs very early in infancy, it prevents the spontaneous acquisition of verbal language through the usual channel of hearing. Early profound deafness is a term which accurately describes the majority of the population in schools for the deaf and in the deaf community at large.

Hearing loss, however, is rarely an all-or-none phenomenon. It is measured on a scale of intensity of loudness and encompasses a wide range of degrees of severity. The severity of the loss, and the age at which it occurs, determines its effect on language and speech development.

There are about 14 million known deaf people in the United States. This does not include people who are hard-of-hearing (like one's grandfather getting old and not hearing well) which is a phenomenon entirely different from profound deafness.

V. What is most important to you in your work interpreting women's music?

S. The main purpose is to communicate the feeling and content of the music in a different language — one that involves total use of the body and its expressive potential — so that deaf women can have access to the music and ideas and politics. Another very important part of this is for hearing women to see that spoken English is not the only way to get ideas across, and to provide a forum to bridge the gap that exists between deaf and hearing people.

One of the most important things about this to me is that deaf people have been very controlled and oppressed by hearing people's ideas of how they should be educated and how they should live and what they should do. Usually, hearing people look down on them with pity, thinking and even saying, "Oh, those poor deaf people, how awful it is that they can't hear." It's completely different for hearing people to approach the deaf by seeing the beauty of their language, and saying, "That's something I'm interested in and would like to know more about, or possibly even learn for myself." They gain a lot of respect for the language, and therefore, respect for the people.

V. Let's talk about your dual role as women's music concerts as interpreter (a bridge in communication for deaf people) and performer. S. Right now there seems to be a big question about interpreting: is it a performance or not? For most of the jobs an interpreter does, she is in no way a performer, she is simply a bridge for communication between people.

However, interpreting music is very different from interpreting someone's talking. A conversation or a speech could be interpreted without the interpreter ever having heard it before. But music is usually poetry, and there are a lot more subtleties in songs that in the way we talk. It has to be practiced. Interpreting does then become a performance of a kind when the interpreter has spent a whole lot of time working the music before the performance, trying to evolve the most accurate translation possible. By the time she does it, she is in some sense *performing* what she's learned.



Susan Wilson

"Oh harbor me . . ." from "Nicolia" by Holly Near



Susan Wilson

"... You can't just take my dreams away (I refuse) . . ." from "Mountain Song" by Holly Near

and being able to express more fully my feelings and thoughts. This is why I'm so interested in studying mime and dance together.

V. Do you have a fantasy of what you could create by pulling together mime and dance and the training you already have in sign language?

S. The kind of art I would like to evolve would incorporate a better quality of sign language interpretation with more mime and dance, so that it would have the potential of reaching people who didn't know sign language in a more direct way. One of the reasons I want to do this is to lessen the separation between people who speak *this* language and people who speak *that* language. I think that what potentially could be very meaningful would be to have a performing art that could convey a political message that incorporates all three of these art forms.

I'd like to be able to reach all different kinds of people with one type of performance. That's why *mime* has such a universal appeal — everyone can relate to it.

The Wallflower Order [a women's dance collective from Eugene, Oregon, that performed in Boston recently] signed one song as they danced it. The signing was very dramatic and I think it touched people in a very deep way. A lot of the appeal of what they did was that they were using their whole bodies; they were doing a beautifully integrated art form.

I want my work not to be an isolating thing that is just for one small group of people. We've barely begun to scratch the surface of the notion that highly complex and subtle ideas can be communicated gesturally — with our bodies. This way of communicating is very basic to human beings and can reach a very broad spectrum of people, *not to diminish in any way the importance of reaching deaf people*.

V. The time I really remember you moving around a lot was in the interpretation of "Leaping Lesbians," that you did with Meg Christian. S. Oh, yeah! That brings up an entirely different aspect of this whole process — how the musician feels about working with someone else on stage. I always talk to a musician a lot about the fact that I'm going to be on the stage doing movement that may take a lot of attention. Both with Meg and Holly, we went through a long process of talking about how they felt.

When Meg and I discussed "Leaping Lesbians," I told her I'd been thinking about some funny ideas I wanted to do, and asked how she felt about it. She said, "Oh, on that song, do anything — go all out! I really want you to." That felt fine to me, but I would absolutely never have done it without checking it out with her.

V. It seems like there's a whole level of consciousness raising among performers. They, as people who produce sound, probably think in terms of people hearing it, so "seeing it" is probably something a lot of them haven't thought about much.

How do you feel about the way that you and other interpreters have been received by the hearing feminist community?

S. For the most part, people have responded with wonderful appreciation and enthusiasm for our work. For example, I interpreted a concert in Madison, Wisconsin. It was the first time a concert had been interpreted there, and people were very excited. However, there were very few deaf people because specific outreach hadn't been done. In the six months since then, organized outreach has begun to take place in the women's community. Their work shows real sensitivity and a lot of learning. I'm sure there will be a large deaf audience at the Madison concert on the fall tour.

In Boston, there have been two women that I know teaching sign language classes specifically for gay people.

On the other hand, I know that some people's responses to me have been out of proportion — they were missing the boat. Few people have asked me questions about what I was doing. None of the reviews have said anything about deaf women; all they talked about was how beautiful the sign language was, but with no articulated awareness of what its purpose was.

V. How do you see raising consciousness so that hearing women relate to signing not only as art, but as interpretation for deaf people?

S. This has already begun. Women at women's concerts are being exposed to signing in a way that most people aren't and they are taking that in on some level.

Part of the way things will change is by constantly putting the information out — in articles like this, in concert programs . . . I want Holly to explain why she's having her concerts interpreted and why they



Susan Wilson

"... filling up and spilling over, it's an endless waterfall . . ." from "Waterfall" by Cris Williamson

are in accessible halls. Gradually, people will start to say, "Oh yeah, I really was not thinking about this in an in-depth way." I could make an analogy to how we really start understanding racism and class oppression. In the beginning we understand it in a superficial way: we go to rallies and walk around with signs, but do we really understand? It takes a lot of exposure and personal involvement to really understand. The same here.

I'm committed to developing an art form that will speak to both hearing and deaf people because I think that if a hearing woman could sit next to a deaf woman and both watch the same thing and get a lot out of it, it would be much easier for them to relate to each other. Maybe it's idealistic, but it's an assumption that I'm basing my work on. It is crucial for me to help break down the isolation in which deaf women live.

The workshops for disabled and able-bodied women that will follow many of the concerts in the fall is another piece of the process. I want to provide a space where hearing women, deaf women and disabled women can all communicate with each other. I want to create the safety for people to ask the questions they really want to ask, so that it is not a superficial coming together where everybody goes home feeling, "Oh, I wish I had said this. . . ."

There will be an interpreter, of course, but even without interpreters, hearing women should know that they can talk to a lot of deaf women without knowing any signs — just by talking a little slower, allowing time for lipreading, using gestures, writing notes, and things like that. Understanding the context of a message will help to ease possible difficult spots in communication, also.

V. How did you get into this work in the first place?

S. This is embarrassing. I think basically I did it for not very good reasons. My father raised me telling me all the time that I should have a profession, something I could do to support my husband while he was in medical or law school. So, I looked around for a profession. I thought work with the deaf was real interesting and challenging. I didn't grow up with deaf people in my family, but I was real close to a deaf boy I used to play with; I don't really know if that was a major influence or not.

I went to college in Denver in 1969, where I was majoring in speech and hearing. I started working with deaf children, teaching them to speak.

After about one semester of working with some children, I felt like I saw in neon lights that in some way this whole process was really hurtful because it very much went against the grain of what was natural to them. It required such tension, concentration and really hard, hard work over years and years. I could see such intense emotional strain going on within the young people and in their relationships with their parents. Talking was the most important thing — and for many parents, it became more important than the child herself. I thought it was wrong only to give deaf children one way of communicating. I realized they should have sign language too.

I was considered a radical idealist in my program. I did a lot to get sign language not only introduced into the program but also dealt with well.

In the history of educating the deaf, there's always been a big debate between teaching them to sign versus teaching them to speak. The debate goes back about 200 years when deaf people first started being educated in this country. (Before that they were thought to be dumb — they don't talk, therefore they must be retarded, so they can't be educated and should just be institutionalized. This is in fact what happened.) The idea was if you allow deaf children to sign, they wouldn't learn to talk, and of course they should talk so they would be "normal." There have always been oral schools and manual schools, and incredible fighting back and forth, which still goes on today, about which is the best way.

The brightest children were sent to oral schools first, and if they could succeed and learn to speak, then fine, they would stay; if they couldn't, they would be sent to the manual schools. In most of the states, there would be a state school for the deaf and in that school they would sign. There came to be a class differentiation within the deaf community of people who could speak intelligently and those who couldn't. They were called the "oral deaf" and "manual deaf." The "manual deaf" were considered less competent, less intelligent and of a lower class, both by the "oral deaf" and by their hearing teachers.

I started getting much more interested in the emotional reactions that went along with the deaf child learning language than in teaching speech itself. I also got tremendously interested in learning how to sign. I did a lot of work with families around accepting the deafness of their child and getting them to see the child as a full and equal human being.

I loved that work. There's very little that has been done in the area of mental health for deaf people. The emotional problems can be tremendous because frustration is so intense, because many deaf people are so isolated and there have been so few people who could communicate effectively in their language. This situation is beginning to change now.

I also worked with emotionally disturbed and autistic children who weren't deaf but needed a means of communication, other than verbal language.

V. Did you come out while you were in college?

S. When I was in college, I started having relationships with women. I already strongly identified as a feminist, but didn't have much of a lesbian consciousness. I had no women's community or anything for a long time. Moving to Boston was great in that respect.

V. How did these two threads in your life, your lesbianism and your work with deaf people, come together?

S. I was in a relationship with a deaf woman and through her I got involved in the deaf community. It was the first chance I'd had to be close to deaf adults. I discovered this whole other world and really liked it, even though there were things I didn't like, like the political conservatism. But I really did like how expressive people were, how much more of themselves they showed to each other than we do.

I saw these two things that were very important in my life and I wanted to figure out a way to put them together. I felt it would be very centering for me to be able to integrate them.

Through that relationship, I also saw in a very personal way how deaf people were cut off from any kind of alternative culture, political thinking, and so much more.

I was doing a lot of political studying at the time, and felt excited about things I was learning. I would try to share these things with my friend and she just could not relate to them at all. She would come back with questions like, "Well, what does feminism really mean?" She wasn't anybody who'd been isolated or uninvolved with people by any means. She had been to Gallaudet College, in Washington, D.C., which is the only college in the country which is specifically a liberal arts college for deaf people, and where there's more activity and more awareness and forward-moving activity for deaf people than anywhere.

I tried to explain what feminism was, what patriarchy meant, and I realized that we learn so much by osmosis. *It's on the radio, t.v., in the movies and the books we read; people all around us are talking about it.* Deaf women don't have any easy way of learning that kind of thing. The books we've been reading for ten years or so aren't so easy for many of them to read. English is not their mother tongue; ASL is. To walk into a women's bookstore and see 20 books you want in the first minute you're in there is a wonderful feeling, but it's not like for deaf women. It's as if a native speaker of English learned Spanish and then tried to read political literature in Spanish; it would be hard unless you were really good.

I started realizing the women's movement had been very closed to deaf women, to disabled women in general, and I started thinking, how can this change? I thought concerts would be a good way. Art and music has always been one of the most important means for communication of cultural ideas and political and social concerns, and I wanted my friend to have access to everything that I did. Women's music had been extremely important to me in the building of my own self-concept — it was absolutely crucial. So, I'd start playing my records and interpreting the music. That was in about 1976.

And she'd say, "That's on a record?" She had been in relationships with women for years, and it was so amazing to her that somebody had written that down, her feelings, that they were on a record that people could buy in a store. When I saw how she responded to that, I realized this had to happen on a much broader scale.

I didn't know that anybody else was doing this kind of thing. It turns out that around that time, Timothy Near, who was with the National Theater of the Deaf, had started doing a few of Holly's songs. Some other women around the country were also beginning to interpret women's music.

V. And you saw your friend's lack of political, feminist consciousness as being connected to the fact that she was deaf? It seems to me there are several groups of women who haven't connected to the women's liberation movement, and vice-versa, for a variety of reasons.

S. Yes, that's true. In this instance, I see the connection being that the deaf community is very conservative, and it is conservative because of the lack of exposure. Conservatism is what you can see on t.v. You don't see radical political ideas on t.v. And what you see, the superficiality of what you see when you're deaf, is what you get. It's like taking in the headlines but not the fine print. In the deaf culture, it's the imitation of what it "means" to be hearing. It means you conduct yourself in a certain way, always acting, pretending, imitating. Having to imitate in order to make hearing people more comfortable has been extremely hurtful to deaf people, and has been detrimental to their own growth and development of self-esteem.

V. What is the herstory of interpreting women's music in the Boston area?

S. The first Boston Women's Music Festival that we interpreted was in 1977 and the interpretation was very much in the background. I asked the producers if it would be ok if an interpreter stood in the corner and translated the music. The performers didn't really know if they liked the idea, but they went along with it.

It was at Sanders Theatre and the interpreters stood on a chair which was on the floor of the theatre so that their heads were just above the floor of the stage. There was no special lighting for them, so we found a small lamp which when placed on the stage above them illuminated half of their faces and their hands partially. It was a closet-y thing. Deaf women sat in front of the interpreter; some could see her and some couldn't. The interpreter had never heard most of the music before.

Continued on Page 13

Parenting

What If?

By Alice Fisher

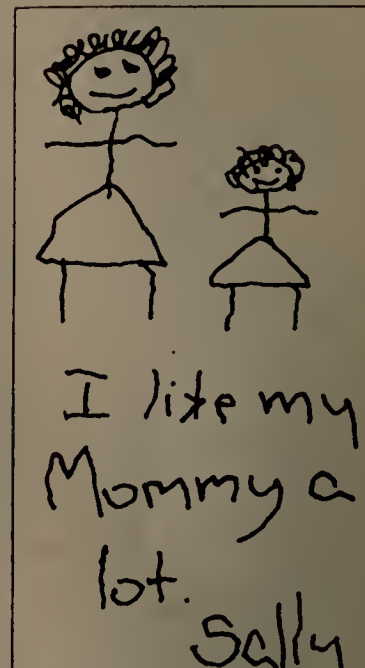
This month, rather than describing "what is" in the life of a parent, I'd like to begin to ask for some possible "what ifs." I'd like to do it without either the anger or despair I sometimes feel, without guilt tripping those who read this column, and with a full recognition that many people are already extending themselves, sharing what they have with those who have less, and recognizing that giving means receiving. But, I'd like to add, the gay community is only speaking empty words about "alternatives to the nuclear family" unless we begin seriously looking at what that arrogant statement implies.

We may like to see ourselves as trying to live together in other modes than the nuclear family. We often make claims about the damage to people that takes place in the nuclear family, but there is a large issue that often isn't recognized — the lives of children. It is well and good to examine the wounds we received in our past from living in our nuclear families; it is useful to talk about the possessiveness that comes from dyadic relationships; the awfulness of dependence, the rigidity of roles — but how do we bring up children?

The lesbian or gay parent has none (or few) of the supports the nuclear family does provide. That means a lesbian or gay parent is often a single parent attempting to rear healthy, happy children and take care of the rest of her/his life, as well — work, being with friends, being with a lover and having those rare moments of solitude we all value. Being a single parent is difficult; you are usually the only one to be called on when

a child is sick, when parents are asked to be at school, when a meal needs to be prepared or clothing shopped for — never mind the less tangible responsibilities — the hugs for a bruised knee, the sense of responsibility when life is being hard on a child; you are the person to share the joys and victories. The single parent does it all.

Then we look at what the mental health professionals say — that even the nuclear family needs more supports to insure that our children have the security they need to mature into healthy adults. Lesbian and gay parents don't belong to a nuclear family. At best we may have a relationship with a lover with none of the legal supports of marriage — thank goodness. But do we have anything to compensate — to make it a bit easier to raise our children, to be able to say with confidence, "yes, it is in the best interests of the children to be raised by this lesbian or gay parent"? Research indicates that children raised by lesbian and gay parents seem to have no more difficulties than any other children. It is this evidence that is beginning to allow more parents to engage in custody battles rather than run at the possibility of being brought to court by an angry ex-spouse. But, I think there can be more to gay parenting than "no difference." If, as we often say, the nuclear family isn't a healthy environment for many people, what alternatives can we propose? Here is where I'm speaking not only to the lesbian or gay parent but also to the non-parent who sees her or him self as a member of a community, and a movement for gay



rights. Don't parents have rights to have some support for their parenting? Must they feel the double oppression of being gay and being isolated from the gay community because they/we are so busy parenting that we have little left over for reaching out to others? What else can be done for lesbian and gay parents?

I have answers of my own. At times they feel like unrealistic fantasies, at times as if they're too modest when considering we live in a society that claims to be child-centered. But rather than presenting my fantasies I'd like to invite readers to respond to this column with their notions — either of how they could support lesbian and gay parents or how as parents they would like support from the larger community. Send your responses to me, care of GCN, and they will be included in future columns.

Efforts to treat VD out of existence have failed. Therefore, we must learn how to practice and teach VD PREVENTION as an important part of every personal hygiene and sex education program. Here are some highlights from our booklet —

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to VD PREVENTION and Good Health

Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

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Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

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Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis). If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis. When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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Odyssey of a Unicorn

Sothers and Others

By Nancy Walker

"What's in a name? That which we call a rose, by any other name would smell as sweet" (*Romeo and Juliet*). "Who steals my purse, steals trash [especially my purse] . . . But he that filches from me my good name, robs me of that which not enriches him, but makes me poor indeed" (*Othello*). "Sticks and stones may break my bones, but names can never harm me" (a childhood taunt thrown in the teeth of the enemy, usually a mindless bully who just called you "faggot" or "dyke").

Names, no matter which quotation you agree with, *do* make a surprisingly meaningful difference. The power of words is mystical, magical, incantational. The child learns "dirty" words because they have amazing properties — they can move adults to prompt and sometimes startling actions. Words pack political and psychological punch. The insidious use of "boy" in reference to an adult black male serves to castrate him. "Girl," used to describe a 40 year-old secretary by her 30 year-old boss, is demeaning to the adult female.

The emotional charge of language is well known and heavily discussed in current social science literature as well as among the members of our society against whom language has been, and is being, used as a near-deadly weapon. The anti-female bias built into our native tongue is combatted by destroying grammar and saying "a person, they," instead of the no longer tolerable, but correct, "he."

Until very recently, an adult female in this country was defined by a title. She was either "Miss,"

an unattached and presumably second class or suspect personage because of that singleness, or she was "Mrs.," a privileged category, but one stamped as the property or mere appendage of some man. Then along came "Ms.," what seems so small and simple a linguistic accomplishment, so tiny a maneuver, and yet, how powerful. It gave women parity with men. From that title nothing can be learned about the marital status of the person. She is simply being formally addressed as an adult female. What a gift to all of us who wish for the dignity and measure of privacy that the term "Ms" confers!

For many years I have been particularly disturbed by the lack of an adequate term to describe the partners in a gay relationship. Straight are husbands or wives or spouses, if married, lovers or mistresses, if not. We gays have referred to our sexual intimates as "lovers," and that has always galled me, probably because of its tincture of illegitimacy from the straight world.

I have heard gay men, in mincing mockery, refer to men they were living with as "husbands." I found that degrading and inauthentic, a hand-me-down coat, threadbare and ill-fitting. "Mate" seems awkward and more properly applicable to animals. "Roommate" is not important enough. "Friend," though hopefully true, in not sufficiently descriptive. What on earth to do? What is going to solve the identity problem and enrich the gay vocabulary as "Ms." enriched the language of feminism?

In the beginning of June, under some duress, with clenched teeth

and aching legs, I went on an almost six hour late-night bus ride to New York because my "lover" wanted to attend a memorial to be held in honor of her father who had died last June, and who had been a devoted member of the church where the service was to take place. Religious pomp and ceremony always enraged me, for all kinds of political, philosophical and personal reasons, so I went to New York with grim anticipation.

During the course of our brief, unpleasant sojourn with her family, my "lover" had occasion to mention me to her sister. She borrowed a term coined by psychologists to describe an individual who stands in a particularly important relation to another individual: *Significant Other*.

How that registered in her sister's mind, I do not know, since her sister tends to remake meanings to suit her own fancy. I rather suspect she took it to mean good, old, friend because in common parlance, without the specificity of the psychologists' definition, it would be natural to conclude that a person's friends and close relatives are all *significant*, and not being the person him/herself, are necessarily *others*.

I was not present during their interchange, so I could not add the force either of my endless mouth or my limited wisdom to illuminate the dark forest of their communication. But when I learned of the conversation, a light went on in my head, and I thought that there was something of value I could salvage, after all, from the wreckage of a weekend which makes *The Lost Weekend*

Continued on Page 13



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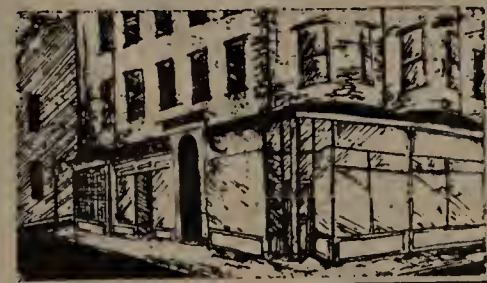
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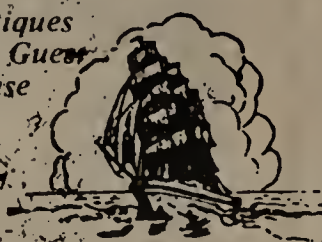
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Bilitis

A Topar Films Release
Directed by David Hamilton
At the Nickelodeon, Boston
By Pat M. Kuras

From the day I was first assigned to review *Bilitis*, I have been trying to remember what other porn movies I've seen. I know that I should be able to recall many a title as, when I was eighteen, my steady girlfriend and I would go to drive-in theatres and half-watch them all the time. However, the only ones I can recall are *Once Is Not Enough* (not actually porn, but more of a big-budget soap opera) and *The Happy Hooker*. *Hooker* was nowhere near as hot and nasty as Xaviera Hollander's book; the film cast Lynn Redgrave as the most saccharine whore I've ever encountered. This film was so nauseatingly sweet it could have been titled *Gidget Turns A Trick*. There are other less memorable films that had hard-core sex scenes — one cheap copy of Raquel Welch's *Kansas City Bomber* with plenty of dyke roller derby stars, another involved a sexual *shlemiel* who got his rocks off by slashing the throats of playmates of the month. I believe it was Miss April who got wise to him and blasted him with a shotgun. (Not unlike Margaux Hemingway's act of vengeance in *Lipstick*.)

Among these recurrent bastardizations of characters and plots, however, David Hamilton's *Bilitis* is pretty much a turkey that gobbles alone. And, may I hasten to add, gobbles quite poorly — the first reel or two are so pitifully dubbed that the players, like marionettes out of whack, continue mouthing their dialogue long after it has already been heard. After all the bother, the dialogue is insipid and not worth listening to anyway.

Based on Pierre Louy's "Songs

of Bilitis," the limp story line is this: Bilitis (Patti D'Arbanville), a young girl, leaves her school to holiday with married couple Melissa (Mona Kristensen) and Pierre (Gillis Kohler). She has a flirtatious friendship with photographer, Lucas (Bernard Girardeau), does not get along with Pierre and seduces Melissa. Melissa admits to Bilitis that their one afternoon stand was tender and sweet, but she does not want it to happen again. Bilitis, in turn, begins to search for a man (for Melissa, of course) who eventually turns out to be Lucas. End of story.

Hamilton's film is very much soft-core pornography. His camera lingers on nude foreplay and abruptly quits the scene when things have a possibility of getting hot. Even without his abrupt cuts, the sex scenes are hardly a turn-on. As Bilitis frolics with Melissa, her hand glides along Melissa's body and detours around her breast. Melissa's breast is at all times completely open to the camera and she is never obscured by Bilitis' hand. The audience is most blatantly manipulated into the role of voyeur. The sex scene is fully exposed as total play-acting — the fantasy falls apart.

For Hamilton, the strength of his film lies in the photography. It is beautiful — the scenery ranges from lush forests and craggy seascapes to fern-filled bourgeois homes. His subjects are perfect models. The men are handsomely roguish or mysterious: they seem to have wandered in from the set of an Old Spice commercial. Naturally we see more of the women than the men. With the exception of dark Helene (Catherine Leprince), Bilitis' roommate/lover in the film's early scenes, all the women are fair-haired. When they become unclothed, I, for one, have never seen so many hairless legs and armpits since my paro-

chial schooldays. Pimple-free, svelte young creatures. And how many small breasts and well-rounded bums are we meant to endure? Again, another wretchedly strict command is thrust upon the audience to accept the director's concept of total "beauty."

The acting throughout runs the gamut from fair to atrocious. There is no real characterization to speak of. Bilitis continually insists that she will never have a boyfriend; she also doesn't seem particularly moved by Helene's advances. Hamilton is giving us a confusing portrait, to say the least. "She's at that awkward age," suggests Pierre, whereas Melissa says, it's "a lovely age." Ho-hum. Either way, Bilitis is a bore. Occasionally Bilitis will let out a squeal that I imagine Hamilton has intended to be one of girlish delight. But these feminine squeals, as Bilitis delivers them, are abrupt and shrill and hold all the charms of fingernails scraping a chalkboard.

The film itself is totally devoid of humor, intentional or otherwise. Bilitis, despite Hamilton's attempts, has none of the back-firing sassiness of, say, Brenda Vaccaro's gutsy girl editor in *Once Is Not Enough*. With voice-over narration, Bilitis sometimes gives meandering soliloquies that resemble the boy-inspired texts that accompany the picture books for which David Hamilton is famous. And therein lies the key word to what is wrong with this film — boy. Like the novel, *Carrie*, in which Stephen King had his male horror and disgust of menstruation come through the voices of his female characters, David Hamilton has his bungling boy fantasies show all too vividly through his female characters' actions. Dumb and dull, all *Bilitis* has going for it is its photography, but who wants to spend two hours staring at a post card?

Theater

A Shaky Triangle

Find Your Way Home

By John Hopkins at the Inman
Square Alley Theatre
Through September 9
By Jim Marko

When "Find Your Way Home" premiered in New York in 1975, it was billed as a play that could appear in no other city. Reviewers saw it as a daring, bold work touching on the forbidden topic of a love triangle involving two men and the wife of one of them. In his fine anthology, *Gay Plays: The First Collection*, William Hoffman called the work by John Hopkins "distinguished." "Incidentally," Hoffman parenthetically noted in his introduction to the collection, "man gets man in this play. How times have changed!"

Apparently, times continue to change. "Find Your Way Home" is a soap opera filled with ranting, raving, egocentric characters who get more mileage out of screaming epithets than they do out of conversation.

Julian, the center of attention for the married couple Alan and Jacqueline (Note how playwright Hopkins gives the same first initial to the people important to poor, sad Alan — a marvelous touch!), is a caricature of a self-victimized and victimizing gay male.

A part-time hustler who spends his days "looking for Mr. Right," and his nights reliving his sexual adventures in his own bad poetry, Julian is a well-spring of clichés.

There is such an abundance of worn and tired phrases in this work that my scribbled notes ran into each other. A salvaged gem: "It isn't always easy to leave."

Not to be outdone, Alan, as catatonic a character as any ever written, has his share of oft-heard remarks: "I ran away, mostly from myself."

The play is about four characters (including David, the street hustler picked up by Julian. He seems to have been written in merely to allow Julian an opening-scene target for his soft-edged bitchiness) in search of souls and in a losing search for something in common. Four disparate voices talking at cross purposes and against each other, they make a desperate attempt to hold an audience.

When a shocked Jacqueline discovers Alan and Julian together, she collapses into a chair: "He is Julie . . . I thought at least you had a woman." With all respect to anthologist Hoffman, the times had changed a bit more by 1975.

Hoffman himself reminds us of a number of gay plays in his introduction to the collection. He quotes from "Boys in the Band" by Mart Crowley, a play presented eight years before "Find Your Way Home." Harold tells Michael:

Your are a sad and pathetic man. You're a homosexual and you don't want to be. But there is nothing you can do to

change it. Not all the prayers to your God, not all the analysis you can buy in all the years you've got to live. You may very well one day be able to know a heterosexual life if you want it desperately enough . . . but you will always be homosexual as well.

These are stern words that might have been listened to by Julian or Alan, or at least by playwright Hopkins.

In addition to this weak-legged triangle, the Inman Square Alley Theatre cast is burdened with the added problem of an apparent lack of direction. Paul Dervis, responsible for the interminable "Look Back in Anger" staged at the Alley, is mired in the "important pause." His static, dimensionless direction exacerbates an already plodding evening. In a play with few, if any, surprises for an audience, pauses merely prolong the agony.

As for the players, Nick Salomone's Julian is of such an over-worked intensity that it is hard to imagine anyone would care for this self-indulgent child. Robert Deveau is woefully miscast as the hustling David. Both Jay Foote's Alan (given little more to do than stare at the floor) and Linda Bise's Jackie are valiant efforts to find something in the tired script and turgid direction.

By the way, Alan does stay with Julian, or, rather, Alan will be visiting his children in the morning.

How times have changed!

Freundlich

Continued from Page 9

V. It wasn't you signing.

S. No, I was afraid to do it then. I thought I wasn't good enough. I arranged for it to happen and asked two women to interpret without pay and I got about 25 deaf women and their friends there.

As I watched it happen, it was obvious that it was practically an impossible task to interpret music that you had never heard before. Even those of us who can hear can't always understand the words. There you are straining to understand the words and all of a sudden you realize, oops, that was not a literal thing she meant, but an image of something else. This kind of thing runs constantly throughout music, so you really have to prepare it.

It was just a sham, and many of the hearing-impaired women were insulted and not interested in coming again.

We realized that it was a real error to allow anything second-rate to happen, specially when trying to do outreach to this new community. It did not even begin to accomplish our purpose.

After that, we realized the whole process of providing sign language interpretation needed to be integrated more in the production of the concert. We needed to work with the producers to set up a situation where the interpreter would be on stage and would be lit so that everyone could see her. It slowly evolved. At the same time, I also started really working on my own skills, trying to be better.

V. What is your sense of the impact this has had on deaf women?

S. That's been what's kept me going more than anything. I can see incredible changes, the same kinds of changes as when hearing women as a group discovered the women's movement. They have political understanding in ways they never had before, understanding ideas that we talk about all the time at much deeper levels than they did before, are much more connected to each other and reaching out for each other than before. I've seen several deaf women find the strength to come out to each other. They have begun to feel a safety, a safety that they never felt before.

V. Is there a kind of mushroom effect, like "x" number of deaf women come one time, and then they go and tell their friends, so the next time . . .

S. Oh yes. During the first year or two, every time there was a concert, I would have to go around and practically beg the women to come. I would get the tickets to them after endless phone calls and sometimes it still wasn't important enough for them to want to come to a concert more than they wanted to go to some event in the deaf community.

The deaf community is very isolated, and that isolation is the number one cause of a lot of pain. As a result, deaf communities are

very tight, strong networks, tighter than the tightest lesbian community. Relationships within those communities are central. If deaf women who are lesbians and want more women's stuff in their lives have to make a choice on any particular night of going to a concert or going to something in the deaf community, they'll often choose to go to the deaf community because that's still where their primary commitments are, even though they're gay.

It took a long time for me to understand and accept this. Again and again I kept reaching out; once every two months they'd get a phone call from me and they'd think, O God, she wants me to come to a concert again! Now I don't have to do anything, and more and more hearing-impaired women come and bring their friends.

V. At this point, how many women from the deaf community would you say come to concerts in Boston?

S. Maybe 15-20 — which is a pretty good turnout — and that includes some hearing women who are very much a part of the deaf community.

In the cities where nobody does the outreach, it's a real problem. In Boston, if there were more women who would say, "OK, I'll get five more women to come," there could be a lot more than 20 deaf women there. I don't know how many deaf lesbians there are in Boston — not too many, I suspect.

Even if you advertise that the concert will be interpreted and you put posters up in all the places where you put up posters, it won't bring deaf people there. It really takes the one-to-one reaching out in the beginning. Once it gets established and the interest and expectation is there, it's a different story. In Boston, it took three years of hard work to get things moving and often I felt like giving up.

V. Do any deaf gay men come to the concerts?

S. Yes, a few, and I'm now trying to plug into that more and get to know them.

V. Do you feel that being a lesbian-feminist, being woman-identified, makes you understand the whole phenomenon of deafness differently than other interpreters or educators of the deaf that you know?

S. Yes, as well as being a Jew. I think a lot of it is being more sensitive to the oppression because of the political understanding I have around lesbianism and anti-Semitism. I think that makes me much more able to understand the politics around the oppression of deaf people. The interesting thing about it is that way before I understood anything about feminism really, I understood something about oppression. It's sort of surprising to me now (maybe it shouldn't be) but very early in college I wrote a long paper for a class about the oppression of deaf

people — and oppression was not a daily word for me at the time. Something enabled me to understand that from a different perspective more than people around me, and maybe it's because at that point the sensitivity was inside of me, but I didn't have words for it. I certainly thought to myself that I was a lesbian, but I wasn't out.

Susan will be touring from September through December with Holly Near and J.T. Thomas, translating their music into sign language. Concerts will be held in wheel-chair accessible halls so that disabled people will also have access to this important cultural expression. There will be workshops following many of the concerts designed to bring hearing impaired, disabled, and able-bodied women together to learn more about each other's lives and to begin a dialogue that will reach far into the future. Local people in each tour city are needed who are either members of or in close touch with the deaf and disabled communities, and would like to help with outreach and organizing for the concerts and workshops. If you are interested, please contact Susan Freundlich, c/o Roberta Goodman, 1197 Valencia, San Francisco, CA 94110, (415) 285-0381.

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husbands and wives are also sothers, as are other kinds of heterosexual arrangements.

The outstanding virtue of the term, as I see it, is that both the sexual and affectional aspects of an intimate one-to-one relationship are implied in combination, whereas "lover," though it should not necessarily do so, connotes more sex than love, and "friend" or "roommate" connotes love or affection, but tends to ignore sexual intimacy.

In these pages, when it is appropriate for me (or inappropriate, as I've been told from time to time) to mention my nearest and dearest, I shall refer to her as my "sother."

And so, to sleep.



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Sothers

Continued from Page 11

look like *Paradise Regained*. I'll spare you the details except for the one precious jewel sparkling amidst the ruins: *Significant Other*.

Significant other means all the things implied by husband, wife, spouse, lover, mate, friend, but it has neither the uncomfortable connotations of illegitimacy attached to "lover," "husband" or "wife." The significant other, as the only person in one's life who is friend, roommate, bed-partner, helpmate, beloved — all with no unpleasant overtones, and nothing short changed, nothing second-rate — seems to me the perfect solution to the language problem for gays. (Others have mentioned this term to me before,

but I never focused on it as relevant until this dreadful weekend.)

The term, unaltered, presents a slight difficulty which lies in the length and awkwardness of the phrase. To say, "Significant Other," takes too long, and certainly sounds too technical, but the idea is too good to let go because of mere "technical difficulties," so I propose a reasonable shortening of the term to "s'other," which will immediately coalesce to become "sother." We are all accustomed to "mother" and "brother," so the sound of "sother" is not very strange.

"Sother" is not uniquely gay (as "Ms. does not belong entirely to the married or the single, the straight or the gay). Anyone can have a sother, and, hopefully,

JUST FRIENDS

Two attractive, discreet gay women seek friends. We are lovers, new to area, int. in mtng warm, caring, sharing women for companionship. If you and/or your lover are fun-loving sincere and enjoy life, respond to V.A.L., 15 Gates St., Worcester, MA 01610. (7)

Sensitive GWF college teacher seeks friends to play scrabble, walk on the beach, and share enjoyment of the arts, esp. classical music. No drugs. Write soon. Please include phone no. GCN Box 90. (6)

GWM 29, 5'11", 185 lbs, avg. lks, clean-cut, friendly, into sports. Seeks all sports minded males 20-29 for fun work-outs and friendship. That's very important to me! Please send descriptive notes to P.O. Box 101, East Milton, MA 02186. (7)

GM BUDDHIST SEEKS FRIENDS I enjoy running, cycling, ski-touring, nature, travel, psychology, math, science. I would like to explore art, music, theatre, sailing, flying. Non-smokers only. Call after 6pm (617) 353-1807. Rick. (13)

LOOKING FOR GAY FRIENDS Would like to correspond by mail or cassette with gay males or females, exchange feelings, likes, dislikes. Age not important. I'm 42 and female. GCN Box 84. (8)

GWM, 30, wants to correspond with other GM in various areas of the country. Object: sharing experiences, interests, thoughts & feelings. Eventual meetings possible, as I'm fond of travel. Dan, GCN Box 95 (9)

Any Gay Females Interested In corresponding with same to share & make new friends. Write: Lucy, P.O. Box 723, West Chester, PA 19380. (6)

Would like to hear from any born again Christian Gays. Need fellowship & share thoughts & ideas. Write Debbie P.O. Box 723 West Chester, PA 19380 (6)

TENNIS ANYONE? Japanese male, 28, an intermediate player, new in Boston, seeks morning or evening partners. Prefer dedicated players with sense of humor. Contact Akira. GCN Box 96. (7)

GWM, 31, recently separated from lover and realizing lack of meaningful relationships. Would like to establish friendships in Metro Boston area. Interests include psychology, music, cooking, people. Would want to share and expand into other areas with caring, warm, sensitive, honest, person(s) looking for friendship. GCN Box 97 (6)

PERSONALS

MOUSIE MOUSIE WILDFLOWER Precious you and precious me adventuring precariously and maybe it's fun and maybe it's not but this here time is all we've got. I love you. All my love, Porcupine. (6)

LESBIAN COUPLES Established lesbian couples with a few troublesome problems? Jill Stewart, Lesbian Feminist counselor; first session free. 247-2267. (49)

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GWF 38-48 intelligent, nonsmoker, non-political, nondisco, looking for same and compatible w/ quiet, healthy, Aires professional. S.E. Mass. GCN Box 92. (8)

Renalssance woman, early forties, seeks F/M who agrees with M. Duberman's definition & defense of 'ambisexuals' (New Republic, 6/16/79). GCN Box 91. (7)

GWF 23 semiprof seeks GF 21+ to care, share good times with. AM quiet, sense of humor. Enjoy sports, music, walks, cats, occ. bar. Boston area. GCN Box 98 (7)

My dearest Piranha, I love you. Yr lil Shrimple I love you too Hun.

***** Miss Cooper is a hefty girl, so this will be a tight squeeze, I hope you don't mind, and will be able to read the message. ***** And if you couldn't read that perhaps this will be easier. ***** Still illegible? How about — ***** ARE YOU LONELY? N. SHORE Attr. blond GWM 5'11" 33 yrs old seeks same to 40 yrs old for friend, lover? You don't have to be an adonis just be average attr, honest, sincere, masc, thin, circum, No S&M, or B&D. Full discretion assured. Please write GCN Box 99 (8)

Classifieds

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U DO UR PART, I'LL DO MINE. I'd love 2 meet an interesting classy intelligent boy n his late teens or early 20s who enjoys satisfying the needs of a busy successful (GWM 31) man. I have the intelligence to make sure ur satisfied 2! If you would like a rewarding compromising relationship that most boys do not have the intellect for, call Dave 7-12 midnight, Sun, Tues, Thurs; 7pm-3am Mon & Wed or leave name & number. Ask 4 Dave 628-3114. (8)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22 Bromfield St., Boston, MA 02108.

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GF ?BI fln stbl sks prof/semi-prof F/M w/aprt or to find one together. Into medicine, photog & law. Quiet, easy-going, not political. NO DRUGS & pref no pets. Lv message 628-9010 (7)

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APARTMENTS

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485 Mass. Ave., Cambridge, MA. 02139

GUIDE FOR NEW GAY GROUPS

Recently formed rural gay group seeks descriptions of the organization and activities of other groups, active or no longer functioning, nationwide. We believe there's no guide for fledgling groups and are therefore compiling one to share with others. From your successes and failures, what specific information can you report about membership, structure, publicity, funds, counseling, social/educational/political activities, etc? We'd like to receive a sample of your group's literature (newsletter, constitution, etc.) and detailed

descriptions of your best programs. Washington County Gays, Box 1264, Montpelier, VT 05602

GM/F into S/M or B/D who would like to attend meeting of Eulenspiegel/Boston Please write GCN Box 93. (7)

PUBLICATIONS

MODUS OPERANDI, a bi-monthly small press literary magazine, sample copy \$2.00. We also publish quarterly poetry anthologies. Sample copy \$3.00. M.O. Publishing Company, 14322 Howard Rd., Dayton, MD 21036. (9)

Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva, P.O. Box 11, Cambridge, MA 02138 524-1890
BLAGMAR (Boston Lesbians and Gay Men Against the Right) 524-1512, 876-8768
BU Gays, c/o Program Resources Office George Herman Union, Boston University, Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Chiltern Mountain Club 227-6187
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian women and gay men. 485 Mass. Av. Cambridge 876-0215
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3833
Dignity, 355 Boylston St., Boston 02114 536-6518
Esplanade 787-1084
Fag Rag 661-7534
Fenway Community Health Center 267-7573
Friends (Quaker) for Lesbian and Gay Concerns 776-6377
Gay Academic Union of New England, P.O. Box 212, Boston 02101 881-6500
Gay Alcoholics Anonymous 426-9444
Gay AIAnon (alcoholics) 843-5300
Gay AIAnon, Greater Boston 471-6884
Gay Business Assn., 21 Huntington Ave. 02118 247-3431
Gay Community News 426-4469
Gay Hotline (3-12pm, Mon.-Fri.) 426-9371
Gay Legislation, Suite 407, 739 Boylston St., Boston 02116
Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02167 661-4059
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 179 287-1900x2169
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000 282-9161
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gender Identity Service 864-8181
GLAD (Gay and Lesbian Advocates and Defenders, 2 Park Sq. 426-1350
Glad Day Book Shop, 22 Bromfield 542-0144
Good Gay Poets 387-9064
Harvard-Radcliffe Gay Student Assn. 498-6967
Hit Parade, 85 Appleton 288-5800
Homophile Community Health Service Integrity, P.O. Box 2582, Boston 02208 542-5188
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lesbian and Gay Parents Project 21 Bay St. Cambridge 02139 492-2655
Lesbian Liberation, c/o Women's Center 354-8807
Lutherans Concerned for Gay People 536-3788
Robin MacCormack, Mayor's Office 725-4009
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Camb. 661-0450
Metropolitan Community Church 523-7684
MIT Gays, Rm. 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 542-5415, 542-6837
National Organization for Women 661-6015
99 Bishop Allen Dr., Cambridge 02139
New Words, 186 Hampshire, Cambridge 02139 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eil Ctr.
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
Outreach Institute Kenmore Sta. Box 368 02215 277-3454
Parents of Gays 542-5188 (days) 426-9371 (nights)
Project Place 267-9150
Red Bookstore, 138 River St., Camb. 491-6930
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02118 268-3444
Fr. Paul Shanley (Exodus Center) 964-0996
Tapestry Counseling Inc., 20 Sacramento St., Cambridge. 661-0248
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Tufts Women's Center 628-5000 x793
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge 547-2302

EASTERN MASS. (Area Code 617)

Christian Community Church, 112 Emerson St., Haverhill 01830 383-2286
Dignity Merrimack Valley P.O. Box 348, Lowell 08853 851-6711
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)
Gay People in Medicine, 23 Dover St., Worcester 756-9385
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-8739
Martha's Vineyard Gay Group Montachusett Gay Alliance, P.O. Box 262, Fitchburg 01420 537-5780
New Bedford Women's Clinic North Shore Gay Alliance Box 806, Marblehead 927-2605
Origins, Inc., A Women's Center 169 Boston St., Salem 01970 745-5873
Provincetown 24-Hour Drop-In Center Salem State Gay Task Force Salem St. College, Salem 01970 745-0556 (ext. 209)
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201 447-7818
Common Woman Club, 78 Masonic St., Northampton 01060 584-4580
Dignity/Springfield, P.O. Box 1604 Springfield 01101
Everywomen's Center, Amherst 545-0883
Gay Women's Caucus, Amherst 545-3438
Help Line 664-6391, 664-6392
Lesbian Union, 920 Campus Center, UMass, Amherst 01003 545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154
Southwest Women's Center Together, Box 427, Forest Park Sta., Springfield 01108 545-0626
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505 436-8945
Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850
Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525 436-8945
Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106 527-3151
Gay Alcoholics Anonymous, Information (Danbury, Hartford, New Haven, Waterbury, Westport, etc.) 775-6015
Gay Alcoholics Anonymous, Hartford 522-2646
Gay Alcoholics Anonymous, New Haven (evenings) 777-8979
Gay Alliance, East Conn., 37 Otobando Ave., Norwich 06380 889-7530
Gay Alliance, New Haven (= Gay Alliance at Yale), P.O. Box 2031, Yale Sta., New Haven 06520 436-8945
Gay Alliance, UConn, Box U-8, Storrs 06268 486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457 347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 388 Sherman Ave., New Haven 06511 865-2802
Gay Community, Conn. College P.O. Box 1295, New London 06320
Gay Switchboard, Hartford, M-F 11-2 pm, 6-11 pm, P.O. Box 514, Hartford 06101 522-5575
Gay Switchboard, New Haven, M-F 8-11 pm, P.O. Box 2031, Yale Station, New Haven 06520 436-8945
Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268 486-4738
Gay Youth, P.O. Box 2031 Yale Sta., New Haven 06520 436-8945
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103 522-2646
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105 522-2763, 747-5451
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103 547-1281
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103 522-2648
Integrity/New Haven, P.O. Box 1777, New Haven 06507 787-1518
Lesbian Rap, New Haven, 148 Orange St., New Haven 06510 436-0645
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457 347-9411
MCC/Hartford, P.O. Box 514, Hartford 06101 232-5110
MCC/New Haven, P.O. Box 1273, New Haven 06505 436-8945
So. Conn. Org. for Human Rights, P.O. Box 3792, New Haven 06525 562-1007

Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103 525-2382
Women's Center, Manchester Community College, P.O. Box 1046, Manchester 06040 646-4900
Women's Center, UConn, Box U-118, Storrs 06828 486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 347-9411
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510 436-0645
Yalesblans, P.O. Box 2031, Yale Sta., New Haven 06520 436-8945

RHODE ISLAND (Area Code 401)

Brown Univ. Gay Students Assn., 305 Faunce House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062
Dignity/Providence Box 2231, Pawtucket 02861 724-0132
Gay Help Line 751-3322
Gay Community Services of R.I., 44 Washington St., Providence 02903 751-3322
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 188 Meeting St., Providence, 02912 863-2189
Lesbian Feminist Union, Sarah Doyle Center Box 1829 Brown Sta., Providence 02912 863-2189
MCC/Providence, 134 Matthewson St. 272-9247
MCC innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482
Providence Gay Group of AA 333-1396
Support Group for Gay Women Over 25 Box 755, Pawtucket 02860 942-5368

NEW HAMPSHIRE (Area Code 603)

Central N.H. Men's Support Group 31 Union St., Concord 03301 224-7027
Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755
Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229
Nashua Area Gays, P.O. Box 3472, Nashua 03061 Dave 883-4337
Lesbian Feminist Collective, Box 47, Penacook
NH Lambda, Box 1043, Concord 03301
Concord 224-3785; E. Rochester 332-4440; Keene 399-4927; Nashua 889-1416.
Seacoast Gay Men P.O. Box 221 Portsmouth 03801

VERMONT (Area Code 802)

Gay Hotline, U of VT 656-4173
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173
Integrity, P.O. Box 11 Winooski, 05404
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946
Southern Vermont Lesbians/Gay Men's Coalition, 21 Elliot St., Brattleboro 254-8176
Washington County Gays P.O. Box 1284, Montpelier 05602
Women's Center, P.O. Box 92 Burlington 05401 863-1236

MAINE (Area Code 207)

Center for Being, Alternative Counseling Service South Bristol 644-8819
Mainly Gay, P.O. Box 4542, Portland 04112
Midcoast Gay Men P.O. Box 57 Belfast, ME 04915
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473

NEW YORK (CITY) (Area Code 212)

All The Queens Women, 36-23 164th St., Flushing 11358 359-9204
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010 777-7697
Chelsea Gay Association 184 W 21st St. #1979 10011
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616
Dykes & Tykes Room 502, 110 E. 23rd St. 10010
Dykes & Tykes Legal Custody Center, Rm 502, 110 E. 23rd St., NYC 10010 777-8358
FOLKS (Friends of Little Kids) 989-6653
Gay Activists Alliance, P.O. Box 2, Village Station 677-0237
Gay Lawyers & Law Students' Group Postal Address: Law Group P.O. Box 1899 Grand Central Station 10017 628-8532
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010
Gay People In Health Care 74 Grove St. Rm 2RW, 10014 499-1453
Gaysweek, 216 W. 18th St. 10011 929-7720
Gay Switchboard 777-1800
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060
Gay Women's Alternative, 4 W. 76th St. 10023 532-8669

Gayellow Pages P.O. Box 292, Village Sta. 744-2785
Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197
Lesbian Herstory Archives, P.O. Box 1258, 10001
Lesbian Switchboard 741-2610
MCC/NY, 201 W. 13th St., 10011 242-1212
Mirth and Girth Club 734-7748
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017
National Gay Health Collective 55 West 26 St. #402, 10010 725-0114
National Gay Task Force, 80 Fifth Ave., Rm 1601 741-5800
National March on Washington 156 5th Ave., Rm 505, 10010
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 677-0237
New York U. Gay People's Union Leob Student Ctr, Rm 810 598-7056
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
SAGE, Inc. 487A Hudson St. 10014
West Side Discussion Group, 28 Ninth Ave. (at W.14 St.) 675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054
Alternatives Corner 374 Woodfield Rd. W. Hemstead, 11522 (516) 483-2050
Bisexual/Gay Women's Action Line (516) 791-5565
Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138
Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
Dignity/L.I., P.O. 487P, Bayshore 11706
East End Gay Organization, P.O. Box 87, Southampton 11968
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley, 713 Monroe Ave., Rochester (716) 244-8640 or 244-9030
Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640
Gay Concerns Committee of the Unitarian Universalist Fellowship of Huntington, 109 Browns Rd., Huntington 11743
Gay Helpline (607) 797-3453 (Fri-Sun, 7:30-10 p.m.)
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875
Gay Men and Women at Farmingdale (516) 420-2292
Gay Student Union, S.U.N.Y. (516) 246-7943
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 244-9030
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Harpur Gay Alliance SUNY, Binghamton, Box 2000, 13901
Harpur Lesbian Alliance SUNY, Binghamton, 13901
Herizon — A Woman's Space 77 State St., Binghamton
Lambda Univ., Box 131, Albany 12201 (518) 462-6138
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030
Lesbian Switchboard (607) 722-3629 (Mon, 7-9 p.m.)
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138
The Other Voice (Gay Publication) c/o Looking Left, SUNY Binghamton 13901
Parents of Gays/LI c/o Gay Concerns Comm. 109 Browns Rd., Huntington, 11746
Westchester Gay Men's Assoc. 255 Grove St., White Plains, 10601
Gay Hotline (8-11pm) (914) 948-4922

To update your listing or to put a new listing into the Quick Gay Guide send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

aug 19 sun

Boston, MA — Chiltern Mt. Club hike. Climb Mt. Washington, the highest peak in the northeastern United States. Details from R.L. Randall (617) 492-8333 (home) or (817) 862-8268 (work).

Portsmouth, NH — Regular meeting of Seacoast Gay Men. For more information and location call (603) 431-7877 evenings.

Cambridge, MA — CLOSET SPACE (WCAS-AM 740) Music and poetry by Stephanie Byrd and Friends at 10am.

Boston, MA — Gay Recreational Activities Committee (GRAC) will be sponsoring roller-skating EVERY SUNDAY. For details, call 282-9161.

20 mon

New York, NY — Gay Man's Health Project. Counseling, information, referrals, free VD testing. 74 Grove St. 7:30-10pm. 691-6969.

Morristown, NJ — Gay Activists Alliance in Morris County meeting at Unitarian Fellowship, Normandy Heights Road. Call (201) 691-0388 for more info.

21 tues

Salem, MA — North Shore Gay Alliance (NSGA) regular meeting with a discussion of the October 14 March on Washington. 8pm. Call 927-2605 for location.

Cambridge, MA — An open rap on bisexuality at ClearSpace, 485 Mass Ave. (4th floor). 7:30pm. All interested persons are invited.

Rendolph, MA — A pool-party, disco and cookout benefit for the newly re-formed Mess. Gay Political Caucus will be held at the Rendolph Country Club, 44 Mazzeo Dr., from 6-10 pm. A \$5.00 donation is requested. Tickets are available at Somawhara, Buddias, or Sportars.

Cambridge, MA — ClearSpace, 485 Mass Ave. will hold an open rap on bisexuality at 7:30pm. Anyone interested is welcome. Call 876-0215 for more information.

22 wed

Cambridge, MA — ClearSpace Men's Connection Meeting at 7:30pm at the center, 485 Mass Ave. Tonight's meeting will feature Ed Cates' Gay Male Poetry. Call 876-0215 for more information.

Boston, MA — El Comité Latino de Lesbianas y Homosexuales de Boston tendrá una reunión general en la Casa Harriet Tubman esta noche a las 7:30 en punto.

Cambridge, MA — The Lesbian Task Force of the Boston Chapter of the National Organization for Women will be held at NOW's headquarters, 99 Bishop Richard Allan Drive, Central Square. 8:30pm. All women welcome. For more information call 661-8015.

Providence, RI — Dignity/Providence will hold its August liturgy/business meeting and social at McAulay House, 163 Niegare St. 7:30pm. All are invited to attend.

New York, NY — The Gilnes present a program on documenting real gay life in film: *Word is Out* (Mariposa Film Group) and *Portrait of Jason* (Shirley Clark). The Spika Bar, 20th St. and 11th Ave. 6:30pm. Donations requested.

New York, NY — Identity House. Peer counseling for lesbians, gay men and bisexuals. 544 Sixth Ave. 243-8181.

Boston, MA — Gay playwright Robert Patrick reading from his own plays at 8pm. Tickets are \$3.50. Call the Boston Arts Group for more information.

23 thurs

Boston, MA — Med Hettar Night at Buddias, 733 Boylston St. A benefit for ClearSpace. Case of Champagne goes to the person wearing the Maddest Hat. Admission is \$1.00 from 9-12pm. Men and women invited. Call 876-0215 for more information.

New York, NY — West Side Discussion Group. "Gay Businesses are Getting Bigger and Better." Unisax. 26 9th Ave. (at 14th St.) 6:30pm. Followed by a social hour with free refreshments. Donation \$2.

Cambridge, MA — Lesbian and gay folkdancing at Phillipa Brooks House in the Northwest corner of Harvard Yard. 7-9:30pm. Call Daa at 661-7223 or Michael at 492-1339 for more information.

24 fri

Hartford, CT — The Hartford Human Rights Coalition is sponsoring a Disco to benefit the campaign to elect Nick Carbone Mayor of Hartford. 6pm-1am. Hartford College for Women. Tickets \$3 at the door.

Boston, MA — The Collective Artists Theatre and the Open Door Theatre present Robert Patrick's *Kennedy's Children* Thursday thru Sunday at the Boston Arts Group, 387 Boylston. 8pm for information and reservations call 522-5492. Last week!

Cambridge, MA — Inmen Square Alley Theatre presents John Hopkins' *Find Your Way Home*, a searing drama of love between two men and a woman. Through Sept. 9, 8pm. 241 Hampshire. \$4.50. Call 492-9567 for more info.

25 sat

Boston, MA — Chiltern Mt. Club overnight hike. Mt. Adams, NH. Contact Bliss Woodruff (803) 883-5583 or Robert Randall (817) 492-6333 for more information.

Athol, NY — A Woman's Plea. Self-defense workshop. Women representing various martial arts will demonstrate techniques. Street techniques will be explained. Call 643-4129 for more information on this weekend of events.

Cambridge, MA — A canoe trip for women sponsored by ClearSpace on the Concord River. There will be a picnic and swimming. Meet at the Center, 485 Mass Ave at 9am. Bring a lunch. Call 876-0215 for more info.

26 sun

Cambridge, MA — CLOSET SPACE (WCAS-AM 740). 'Sax and drugs and rock n' roll.' Different folks with different strokes talk about the many ways to meet people.

Boston, MA — Multi-motion ERA Parade. Calabria Woman's Equality Day by biking, jogging, walking or skating 10 miles to raise money for the ratification of the Equal Rights Amendment. Meet at the Boston Common, across from the State House at 9am. PARTICIPANTS MUST COLLECT SPONSORS IN ADVANCE! To let us know you're coming, for sponsor sheets or for more information, call Boston National Organization for Women, 661-6015.

28 tues

Cambridge, MA — Town meeting planning committee at 265 Harvard St. (near Central Sq.), Apt. 102. All members of the community are invited. For more information call Dava at 354-0133. 7:30pm.

Boston, MA — Informal rap group organized by and for Asian lesbians and gay men meeting for the first time. Glad Day Book Shop, 22 Bromfield (2nd floor). 6pm. For more information call Siong Huat at 542-0144 or Lillian at 236-4710.

Boston, MA — Lesbian and gay volunteers needed to answer the phones for WGBH fund-raiser. From 6:30pm sharp until 11pm. Call Mike at 428-4469 if you plan to go. WGBH, Channel 2, will be showing *Word is Out* and Quentin Crisp's *The Naked Civil Servant*. Let us know ahead of time if you can go. We need a lot of people.

regular events

sun

Boston, MA — CLOSET SPACE (WCAS-AM 740). Join co-hosts Muffy Wheeler and Joe Martin and their guests at 10am.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's center, 243 W. 20th St. 3pm. (212) 691-5460.

New York, NY — Man's rap for gay and bisexual men. Identity House, 544 6th Ave., 243-6181. 2:30pm.

mon

Boston, MA — Gay Light Support Group for high school and college age women who are or are considering being lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

New York, NY — Gay Man's Health Project. Counseling, referrals, information, free VD testing. 74 Grove St. 7:30-10pm. (212) 691-6969.

Morristown, NJ — Gay Activists Alliance in Morris County meeting at the Unitarian Fellowship, Normandy Heights Rd. 6:30pm (201) 691-0388.

tues

Cambridge, MA — Daughters of Bilitis, organization for women, has discussion group every Tuesday at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for information on DOB activities.

New York, NY — West Side Discussion Group. Women's discussions. 8:30pm. 28 Ninth Ave. at 14th St. Social hour with refreshments follows. \$2 donation.

Boston, MA — GAY WAY (WBUR 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests at 8:30pm.

New York, NY — Lesbian Mother Custody Center — Dykas and Tykes. Legal Custody Clinic. 110 E. 23rd St. Room 502. Appointments: 780-5777 or 777-8358.

White Plains, NY — Westchester Gay Man's Association weekly rap session and social at 255 Grova St. 6-11pm.

wed

Boston, MA — OUT HERE! Evening summer rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us for an alternative to the bars to meet and talk about our lives.

Cambridge, MA — Daughters of Bilitis discussion group for women over 35 on the second Wednesday of each month. 8pm. Old Cambridge Baptist Church, 1151 Mass Ave. Call 661-3633 for more information on DOB activities.

New York, NY — Chelsea Gay Association (last Wednesday only) meeting and coffeehouse at St. Pater's Church, 346 W. 20th St. 924-9434.

thurs

New York, NY — West Side Discussion Group. Men's and women's discussions. 28 Ninth Ave. 8:30pm. Social hour with refreshments follows. \$2 donation.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome. Free!

Cambridge, MA — Daughters of Bilitis discussion group every first, third and fifth Thursdays of the month at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for more information about DOB activities.

fri

New York, NY — Disco Coffeehouse Dance at 28 Ninth Ave. 10pm. (212) 691-4733.

sat

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps, and projects.

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